#### WINTER EVENINGS:

OR,

### LUCUBRATIONS

ON

LIFE AND LETTERS.

A NEW EDITION.

IN TWO VOLUMES.

VOL. II.

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### LIFE AND LETTERS

BOOK THE FIFTH.

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Of writing to the People. — Contempt of Po-

IT has frequently been pretended by some writers that they do not wonder at their own want of popularity, for they never addressed the people, but were contented with the approbation of the wiser sew. They judged the vulgar unworthy their attention; and they could not stoop from their own imaginary eminences to hold converse with those who are hidden in the shades of obscurity.

Writers, it is true, in profound philosophy and abstruse science can only address readers of learning, and learned readers are of necessity sew, compared with the unlearned and the superficial. But works on morality and religion, subjects which equally concern every mortal, ought to be addressed and accommodated to the taste and understanding

of all who possess common sense; and the more

popular they are the more meritorious.

For what is the end proposed by the authors of fuch writings? To instruct philosophers? but philosophers are able to find instruction in a thousand books already before the public, the very fources perhaps from which the modern writer has derived his stream. If pretenders are not able to instruct themselves sufficiently well, yet they usually think themselves able, and the avenues to their bosoms are too often closed by felfconceit. True philosophers are confessedly few; but is it the part of a generous man to wish to confine the benefit he bestows to a few, when great numbers are eager to partake of it who are in immediate want of it? Are the writers whose works are only addressed, and indeed only intelligible to a few, fo valuable and useful as those who have the defire and the skill to bring down wisdom from the cloud-topt mountain to reside on the plains below, where myriads are wandering without a guide in the labyrinths of dangerous error? And yet no writers assume an air of greater Superiority than those who affirm that they write not to the people, but to the purged ear of a few speculatists, who dream away life, weaving, like the folitary spider, slimfy cobwebs, which a breath can diffipate.

The writings of fuch men can only conduce to innocent and refined amusement; and they ought to be content with the praise of ingenuity. To extensive utility they can make no just claim;

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for their utility confifts only or chiefly in affording entertainment to a few. Let them possess the praise which is their due, and let them be honored for the innocence and the subtlety of their occupation, but let them not assume a superiority over those who successfully instruct the people at large, whom they haughtily affect to despise, but who constitute the majority of mankind, who have hearts and understandings capable of happiness and improvement, and were intended by Providence to be the receivers of benefits from all those who are in any respect able to bestow them, either by superior talents or greater opulence.

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Our Saviour, who knew the duties of a teacher far better than the proudest of the sophists or philosophers, professedly and particularly preached his Gospel to the poor; that is, to the many, the vulgar, the ignorant, the miferable, those whom worldly grandeur, worldly wisdom, and unfanctified science were at all times apt to neglect and despise. The truth is, the approbation of the poor was not calculated to flatter pride; and therefore it was not defired; but he who fought to do good rather than to be applauded, addressed his instruction more immediately to those who had no other means of receiving it. He addressed it in a popular way, not in metaphyfical and scientific terms, but in pleasing parables and in familiar conversation. fribed or afteriantiff. A

And happy are those who are able to communicate good to the minds of men in humble imitation of his popular and engaging manner, who use the talents which they have received, not in seeking or supplying speculative improvement, not in gratifying their own and their sellow-students pride, but in clothing wisdom in a dress formed to attract the notice and captivate the affection of the erring multitude.

When I enter a large library, and view the bulky tomes of dull learning and abstruse science, the labors of many painful lives, now standing like useless lumber on dusty shelves, or affording a transient amusement to a few curious scholars, I cannot help lamenting that fo much industry fhould have been exerted with so little advantage to human life. Many of them indeed were once popular, and did good in their generation; but more were never intended to be popular, and never did any good but in affording work to the ingenious artisan who printed them, or encouraging manufactures by the confumption of paper. Their authors and themselves sleep in peace; but they afford a lesson to the modern metaphysical and recondite writers not to overvalue their works on account of their utility, and to pay some respect to moral writings, which, though they have despised them as trifling, have yet been univerfally read, and have diffused virtues and principles, the happy effects of which have been doubtless great, and not easily to be circumscribed or ascertained. A hint of practical wisdom has often preserved a whole life from folly and mifery, and thousands and ten thousands have

when it his a wolfer and englagers of he meet, who

been benefited as well as delighted by Addison, to every one who has read Malbranche and and that the Locke.

To whatever superiority of understanding the metaphyfical fophists may pretend, and whatever contempt they may affect for works which are univerfally well received by the common people, it is certain that it is not the talent of an ordinary genius to render his works acceptable to the majority of his fellow-creatures. He must have fomething in his spirit congenial with the better fentiments of human nature; he must have an easy and agreeable mode of conveying his sentiments, a talent by no means contemptible, a talent which those who despise it would probably rejoice to posses. do not believe there is

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I must distinguish, while I am treating this fubject, between temporary and permanent popularity. Temporary popularity is often gained by contemptible arts, and is itself for the most part contemptible. The practice of puffing, as it is called by a ludicrous and cant appellation, often raises a bubble into the air, which bursts and is annihilated even while the people gaze; but permanent popularity can arise only from a general experience of utility and excellence, and notwithstanding the reasonings of criticism a priori, and the arbitrary decisions of reputed judges, the merit of all literary works must be appretiated by their real utility, and their real utility by the extent and duration of their beneficial effect.

Heraclitus is faid to have haughtily boafted, that one good judge was to him as a multitude, and that the numberless crowd was as nobody:

Εις εμοι ανθρωπος τρισμυριοι, οι δ' αναριθμοι Ουδεις. —

This might be faid merely in contempt of some εμουσοι, tafteless critics, who had censured him without understanding him; but if he meant to prefer the judgment of any individual to the united opinion of mankind at large, I must dissent from him entirely. All men have hearts and understandings in some degree of excellence; the general decisions of whole nations must be final; and I do not believe there is fo much difference between one man and another in the powers of feeling and judging as the proud imagine and affert when they mean to pay themselves the compliment of claiming a place among the wifer few, the felect spirits, who from their fancied elevation look down on the multitude wandering in the vale below, just as they behold the reptiles of an ant-hill. r exmanent poorthuity can arise only from

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#### CHAP. II.

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of it. in tolera, of his pallon. It was of the HERE is in the human heart a philokalia, or love of beauty, implanted by nature. Whereever the KALON appears, whether in things animate or inanimate, natural or artificial, the heart is foothed to complagency by the contemplation of it; unless indeed some violent passion or habitual propenfity, unless avarice or felfish ambition, gluttony or voluptuonineis, have preoccupied its attachments, and gradually overcome every generous inclination r of w name and round tears

I hope I shall never be so entangled by any vice as to lose my taste for the delight arising from the beauties of nature. I have a passion at present, and I confess it to be a very strong one, while at the fame time I am confident, that its gratification is attended with pleasure no less innocent than great. Perhaps you will smile, when I tell you, that I have fallen in love with trees, and that my particular favorite at present is the plane-tree. I have many reasons for my attachment to that tree, while I do not deny that I perceive charms in many others, and am indeed, when I am in the forest, a general lover-

But in my attachment to the plane-tree I am by no means fingular. Herodotus relates, that Xerxes on a march happened to find one of remarkable beauty, with which he was so captivated, that he presented it with a golden chain, to be twined, I suppose, like a sash around its body, or like a bracelet round one of its arms. Elian adds, that he also placed at the bottom of it, in token of his passion, his own jewels, and those of his concubines and satraps, and was so smitten with it, as to forget his expedition, and to salute it with the tender names of his love, his darling, and his goddes. When cruel necessity at last compelled him to leave the object of his passion, he caused the figure of the tree to be stamped on a golden medal, which he constantly were in memory of his love.

This fondness for a tree I consider as doing great honor to a man who might be supposed to be too much elevated with his own grandeur, and fascinated with the pomp of power, to retain a relish for the simple beauties of nature, displayed in the formation of a tree. The circumstances related of his behaving like an enamorato, I consider either as the inventions of the historians, who were by no means scrupulous in point of veracity, or as mere whimsical sports and from lies, intended for his amusement amids the toils of war. The fact is curious, and adds something to the many honors of this distinguished tree.

esteemed by the menof elegance and taste among the ancient Greeks and Romans. Homer mentions a sacrifice under a beautiful plane, xaly une

Socrates are represented as passing under its shade, and the academic groves, so celebrated, were formed of it. The Romans delighted in it, and many of them carried their veneration so far as to water it, if I may use the expression, with wine. They thought it not enough, in beautifying their magnificent buildings, to have recourse to architecture, sculpture, and painting; but sought from the hand of nature the chief ornament of their elegant recesses, the lofty and diffusive plane-tree.

Nor have the modern been wanting in respect to it, if it be true, as it is said, that the French once prohibited all persons from planting the tree, who were under the rank of noblemen; and even exacted a fine from every plebeian who aspired to the honor of sitting in its shade.

A tree distinguished by the admiration of philosophers, poets, kings, and nobles, in the politest ages and countries of the world, cannot but be interesting to the modern observer, if it were only considered as a curiosity. The man of classical taste will view it with sentiments similar to those which he feels in the contemplation of antique vases, urns, medals, statues, the relics of ancient taste, and the monuments of oriental magnificence. But even in England, a cold northern country, where I imagine its growth is impeded by an uncongenial climate, the plane appears with a degree of beauty which seems to justify the admiration of the ancients. Its ample foliage, of a vivid and durable verdure, its pleasing outline, formed by

the extremity of the branches, and its tall and stately stem, distinguish it most honorably in those modern plantations of England, where every goodly tree that will vegetate is sure to find a place. In our country, shade, to afford which this tree seems to have been formed by benignant nature, is not, during any long time, in any part of the day or year, necessary to indulgence. It is therefore less valued here than in warmer climes, where it united, in a high degree, embellishment and utility. I never could learn that it was of much use as timber, and, honored as I wish it in the pleasure-ground and park, I hope it will not supersede the oak in the forest.

The oak itself is indeed a first-rate beauty, when it grows in rude magnificence, unembar-rassed by other trees too near to admit its expansion. It is itself a noble image, and if we associate the idea of strength with grace, it is difficult not to be enamoured with the tout ensemble, like the eastern

prince with his plane-tree, who are in the sale

To a man of taste in trees, there is scarcely a native of the forest which has not charms to captivate. And why should not a taste for trees be cultivated as well as for flowers, birds, shells, or any other production of nature? It is equally pleasing when once formed, and it has something in it more sublime and elevating, as an oak and cedar are grander objects than the tulip and ranunculus, or the carnation.

But, say the men of business and gravity, is it worth while to bestow any great degree of

attention on any of these objects which, as matters of mere contemplation, are trifling and of little use? I answer, that as God has placed man in a theatre, with faculties to perceive beauty, and with beauty to be perceived, it would be a fullen flupidity and ingratitude, not to look and be delighted. Man, it is true, has many ferious duties to perform, and many evils to fuffer; and it was for this reason that so many refreshments were placed by a kind Providence within his reach. And indeed, it has always and justly been faid, that few things are fo conducive to plety as the contemplation of nature, as that knowledge which Solomon possessed, who knew every tree and plant, from the cedar to the hysfop on the wall.

A great part of mankind come into the world furrounded by opulence, and really have so little to do of necessity, that if they do not form a tafte for science in general, and for a knowledge of nature in particular, they will be ftrongly tempted to do nothing, or fomething worfe than nothing, to feek in vice a refuge from the pain of inaction. But when a man has once become an elegant speciator of the vegetable world, of trees in particular, which almost every where occur, he will be able to gratify his tafte without trouble, without expense, without danger of corruption, and with a probability of moral and religious improvement, arifing from reflection. bus diev of

The mere man of this world, the votary of avarice and ambition, fees more charms in Change-alley, or at a levee of a great man, than nature throughout all her works is able to display. But surely his pleasures are alloyed by anxiety and disappointment; and he might take more delight even in them, if they were diversified by a taste for the delights of nature exhibited on the mountain, or in the forest; and indeed in the garden, as it is now laid out in England, with close imitation of the inventress of all real horticultural beauty, majestic yet simple nature. I pity the man from my heart, who cannot, like Xerxes, forget awhile pomp, power, and riches, and fall in love with a tree. Adieu.

## CHAP.III.

Of the pretensions to Learning made by vain and superficial Persons in the Company of the illiterate.

A LL kinds of deceit and affectation deserve to be detected and exposed to censure, if it were only that truth may not be overborne and discouraged by their prevalence. It is certainly injurious to society that French passe should be sold for diamonds, and the counterseit of Birmingham pass in currency for the coin of the Mint in the Tower.

Among a variety of arts practifed by many of the vain and superficial in the present age, who make it their first object to be admired by the company into which they happen to fall, is that of endeavouring to shine as men of skill in science, as well as in the art of pleafing, and of a tafte for books as well as for buckles. Unfortunately, their attention to trifles in their youth has prevented them from acquiring a store of real learning, and they are therefore obliged to have recourse to hooks and baits in fishing for literary praise.

They take as much care as they can to give the conversation a literary ton, only when they are sure the company makes no pretensions to excellence in literature. If there be a scholar among them, they are shy of it, and introduce subjects connected with the gay world, and slily throw contempt on learning as pedantry.

. I have fometimes been diverted with hearing one of these gentlemen harangue in a semicircle of ladies and beaus on the character of the classics, talk of the beauty of the oriental languages (in which he comprehended the Greek and Roman) and admire the original Latin of Homer, and the fine Greek of Virgil, though, as I had been credibly informed, he never could proceed at the grammar-school beyond Cordery's Colloquies, with Clarke's translation, and had been removed thence to a shop, where he had served behind a counter feven years, without looking into any other book than Kent's Directory. But he had come to a fortune lately, and having been already a beau, had been led, by making out as well as he could the meaning of Chesterfield's Letters, to aspire at pleasing in all companies, and to affect the character of all-accomplished. From reading the pamphlets and papers of the day, he had picked up

a few phrases, which he hardly understood, on most subjects, and I assure you, was considered by the party, in which he displayed his talents, not only as a very agreeable man, but also as a very good scholar, happily uniting in himself, to the confusion of pedants, solid sense with graceful accomplishments. He is a great quoter of verses; not that his stock is very large. I believe he may have learned by heart a hundred lines in all, from various poets, on various subjects; and by well timing his quotations, he passes for a man not only of singular taste in poetry, but of a prodigious memory.

This artifice of quoting is often practifed by those who, without being coxcombs like the above mentioned gentleman, in dress and the graces, wish to obtain an esteem and reputation to which they possess no just claim. I know a man who has read a little, but is by no means distinguished for his learning or genius, and who having committed about forty lines of Homer to his memory, when a schoolboy, contrives to introduce a few sounding verses in all strange company, with such address as to put himself off for a wonderful classic; whereas in truth he now never reads any thing but Hoyle and the Public Advertiser.

Quoters are indeed very numerous, and I must acknowledge that they are often very entertaining; but they must not, however, steal away the palm of learning by legerdemain, or a deceptio visus, which too often succeeds with common company. It is very easy for any man, who does not employ his studious hours in a

better way, to commit to memory, like a school-boy's task, a number of beautiful passages in profe and verse, on subjects likely to occur in the course of various conversation. And though I give the quoters the praise of pleasant companions provided they are not too prolix, yet they should not be suffered to impose on mankind so much, as to assume a superiority over real scholars, who have been treasuring up original ideas, while they have been imitating parrots or professed spouters in committing words only to memory, purposely for the sake of ostentation.

There are many who assume the office and authority of critics in all literature, who have no pretention to judgment beyond the cut of a coat. the shape of a shoe, the style of hair-dressing, a minuet, or the dress of an actor or actress on the stage. They have caught a kind of technical phraseology from periodical and newspaper criticifm, and they utter their opinions like oracles. in the little audience which has learned to look up to them as to dictators. A new book is for the most part severely handled by them, especially if it happens to take with the public, and is really a good one. It argues a wonderful perspicacity in them to be able to find out defects in works which the million are fools enough to buy and admire. They do not indeed make a point of reading the books they condemn or praise. They are furnished with vague terms of general praise and censure, and can give laws to their subjects, like the tyrant who faid, My will stands for my reason.

The using of long words derived from the Greek or Latin, commonly called hard words, has long been an artifice of those who wished for the praise of learning and knowledge, without giving themselves the trouble to acquire them. Apothecaries are often ridiculed for their use of medical terms, which they often misunderstand and misapply; but when they use them among the illiterate to raise opinion, their "ampulla & " fefquipedalia verba" may have a good effect; for whatever contributes to increase confidence in the medical practitioner, contributes at the fame time, to the cure of many distempers. By the way, it is defirable that apothecaries, to whom the first application is made in the greatest distresses of human nature, had a more liberal education than can fall to the lot of those who, at the age of fourteen, or earlier, are bound to a long state of mechanical fervitude.

Freethinkers, libertines, infidels, prating difputants in divinity and morality, with little learning and no principle, are very apt to add an authority to their conversation, by using expressions
which they do not understand, and citing books
which they never read, or totally misunderstood.
Their affectation deserves not only ridicule, but
all the severity of satire, all the insult of contempt. They produce salse or mistaken authorities as genuine, which mislead hearers, who
might be proof against the nonsense of their sophistry, if it were unembellished by the pomp

of unintelligible words, and unsupported by the appearance of a solid and profound erudition.

With respect to the mere precender to learning, who attempts not to corrupt or millead his limple admirers, chough his affectation is ridiculous, yet it is certainly less culpable in conversation than fcandal or indecency, I tan freely pardon one who, in order to appear a mafi of friende and philosophy, reads on the temperary topic, previously to his entering into company clear laremember a gentleman who always made this practice, on the appearance of an eclipse, a comet, or the rumor of an earthquake, to retail an article from the Dictionary on the subject for a month in all the various companies in which he fell, fo as to raife a very exalted opinion of his learning, and an idea that he was as well acquainted with all parts of science as with these, though in fact he was remarkably ignorant of every thing but the first four rules of arithmetic.

The evil of this affectation is that it is a deceit, and no deceit thould be in general tolerated in convertation, because it diminishes the confidence of fociety; that it often overbears the modest scholar, for ignorance is Bold and websement, and that it diffuses error by afferring things without knowledge and without examination, as truths confirmed and indisputable and approximation.

I do not condemn the principle which filling lates men to with for the effects which is due to fcience; it is often a laudable and always an inflocent principle; but I with it to operate in another manner, in exciting a degree of industry which may enable men to acquire that knowledge of which they solicitously seek the appearance. The trouble often taken to support the false glitter, might obtain a considerable portion of the solid gold; and would probably improve the mind in the research, so as to be superior to all the little arts of empty oftentation; arts which sail of their design, and cause contempt of those who might pass unobserved; or even be honorably noticed, if they were contented with their own plumes.

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all operts of tolerare as with it he was remarkably ignorant

Of the Corruption of Some public Schools.

#### STR,

AM aware that the diffrate concerning the preference of private schools to public, or of public to private, is as trite as the common observations on the weather. I mean not to trouble you with comparisons, but to acquaint you with my own case, and leave you to form your own opinion.

I am confident that I derived some of the greatest vices and misfortunes of my life from a fashionable school. I was placed there when I was but an infant, and lived as a FAG under a state of oppression from my school-sellows unknown to any slave in the plantations. Many hardships I suffered

by day; but I would have borne them without complaint if I had been permitted to repose at night, and enjoy those sweet slumbers which my fatigue and my age invited: but several nights in a week I was disturbed, at various hours in the night, from the mere wantonness of cruelty, thrust out of bed, and in the coldest weather stript of the cloths. My health and my growth, I have no doubt, were injured by the ill usage I suffered. and the constant fear in which I spent my infant days. I was beaten by the fenior boys without the least reason, and often robbed of the little folace I had fought by expending my pocket allowance with the old apple-woman. It would be tedious to enumerate the various hardships I underwent before I was twelve years old. Let it be sufficient to say, that in the age of innocence I fuffered in mind and body more than many adult criminals who are convicted of flagrant violations of the laws of their country. My instructors, in the mean time, were mild, and my parents affect tionate; but the wanton tyranny of my schoolfellows prevented me from enjoying either enfe from clemency, or delight from the tendernels of parental love. The read were of case and be level to

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As I grew older I was emancipated from the flavery, and perhaps became a tyrant in my turn, though I believe I had learned compation from my own milery. But I was delivered from one kind of flavery only to relapte into another; for as I mixed among great boys, it became necessary, as I thought, to adopt their manners and their vices.

One of the first bad propensities I learned was to a profusion of expense, and to the supply of my pecuniary deficiencies by running in debt whereever I could gain credit, either in purchasing my indulgences, or in borrowing money. I had, indeed, in common with feveral others of my class, some very expensive habits; for I constantly went to a pastry-cook's or the coffee-house, and very frequently to the play clandestinely. My pocket allowance was one shilling a week; a mere trifle, and by no means commensurate to my outgoings; in consequence of which I learned to take the methods practifed by many others, which were to pawn at some distant house, known by the fign of the three blue balls, whatever I had posfession of, either from the indulgence of relations, or as a necessary apparatus of a scholar. My watch has been in pawn a hundred times before I was fifteen. My books were fold as foon as I had moved into a higher class where they were not immediately wanted, and pawned whenever I had an opportunity of supplying their place on the day we were to read them; by borrowing others of fome boy whom I dould heat into compliance. A thousand other tricks were played to raise money, many of which had a tendency to destroy in the very bud all principles of real honor and common honefty. And the intemperance both in eating and drinking, which the money we received from our friends and raifed by our wits enabled us to indulge in, I am convinced, laid the foundation for many chronical diffempers, which at the very

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moment while I am writing, render my existence painful, and will probably abbreviate it.

There prevailed an opinion, not only among the boys but among some parents, that to be mischievous and wicked was a fign of spirit and genius; and our fallies were often encouraged by fmiles of approbation, though corrected by the official discipline of the masters whenever they were discovered. It was thought an honor to fuffer in a good cause, and we despised the rod while we were talked of as heroes by the poor people whom we injured, by the little boys who admired us, and by quondam scholars, who used frequently to fay that' they were quite as bad, or worse than we, when they were at school. I am ashamed to relate the cruel and unjust feats which we performed and gloried in as frolics that diffinguished us more than any eminence in learning Breaking windows, cheating poor or in virtue. venders of fruit, abusing the helpless with affronting language as they passed, destroying and injuring property wherever there was no danger of detection; these were some of our heroic deeds: but they were trifles in comparison with others which I could fpecify, and for which the poor would have been condemned to Botany Bay, or even hanged. But we were admired; and the more we distinguished ourselves in these ways, the more likely we were thought to become one day Ministers of State, or Archbishops, or Lord Chancellors.

Just before we went to college we concluded that we were men, and rushed into vices which naturally and unavoidably produced loathfome diseases; but even these we considered as feathers in our caps, and as manly distinctions. It may be thought extraordinary, but it is true, that sew of us deemed ourselves sufficiently qualified for college till we had run deeply in debt with a surgeon.

In the midst of such cares and employments, it cannot be supposed that we paid much attention to the object of education, improvement of ourselves in valuable and polite knowledge. Indeed we were not anxious on that subject; if we could but prove our parts and excite the admiration of young noblemen, as great geniuses, by our vicious exploits. The grand purpose was to display parts and spirit; and we had often heard that the only way to be a Charles Fox was to be a libertine. I am forry to say, that even our parents, many of whom had been at the school before us, did not discourage our irregularities as they ought to have done, but laughed at them with apparent complacency.

I have found fince, that we were not fent to fehool fo much to acquire learning as to make connexions; that is, to make ourselves agreeable panders, sycophants, or humble companions to some great man, who might take us by the hand, as it is called, and place us one day on the episcopal or judicial bench. Alas! the end, supposing it is likely to be accomplished, was not worth the means! the means were such as tended to destroy every purpose and every end for which a good man wishes to live. Health, learning,

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fame, fortune, conscience, sell an early sacrifice. I censure not the schools themselves, nor the masters, who were unable to stem the soul and rapid torrent of sashion, ignorance, impudence, and folly united.

But I condemn parents, who cannot but fee these things, and yet will not co-operate with masters in the restoration of salutary discipline; who, for the mere chance of a fortunate connexion, risk every thing that is rationally valuable; who talk of their children's flagrant enormities as harmless and laughable frolics, puerile levities, fine ebullitions of spirit which mark a fprightliness of parts, and promise future eminence. I cannot help, at the same time, despising those persons who are always talking, before boys and others, of their own foolish feats at school, and endeavouring to make it appear that they were as mischievous, wicked, and malicious, as a truly diabolical spirit could render them, at an age when every lovely quality is the natural growth of the unpolluted mind. Much of the ill conduct of boys and young men arises from the conversation of those filly triflers, and I have reason to lament that I ever heard it.

Your's, &c.

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Of Archbishop Secker's Literary Character - his Style, particularly of his Sermons.

THE foundation of that fingular eminence and dignity to which Archbishop Secker arrived was certainly laid at the Academy of Mr. Jones of Gloucester, who had the honor to educate another most excellent divine, that shining ornament of the church and nation, Bishop Butler.

It may reasonably be concluded, that the person who trained two characters so distinguished was himself respectable; and he certainly deserves the esteem of posterity, if it were only that two such lights of the church as Secker and Butler derived

fome of their lustre from his lamp.

The character of Mr. Jones could not, I imagine, have been perfectly known to the biographers of the Archbishop, Dr. Porteus and Dr. Stinton, whose reputed benevolence and liberality forbids one to believe that they would have spoken rather slightingly of Mr. Jones if they had known how much he was esteemed by the Archbishop, and how well he appears to have deserved the most honorable mention. Their words are — "The Archbishop received his education at several private schools and academies in the country... In one or other of these seminaries he had the good fortune to meet and to form an acquaintance, with several persons of great abilities. Among the

rest in the academy of ONE MR. JONES, kept first at Gloucester, then at Tewkesbury, he laid the foundation of a strict friendship with Mr. Joseph Butler, afterwards Bishop of Durham."

They say nothing of improvements made at one Mr. Jones's Academy, but only of a connection which he had the good fortune to make there. I am convinced, from their characters, that they could not intend to undervalue Mr. Jones because he was a dissenter, and his academy was not honored with the distinctions of the two Alma Matres. But I believe they might not have seen Mr. Secker's pleasing letter concerning Mr. Jones, not many years ago presented to the public by that good Christian, Dr. Gibbon, in his Life of Dr. Watts.

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Let us hear the amiable youth, for such he appears to have been, thus speaking of his preceptor, the Rev. Mr. Samuel Jones.

"Mr. Jones," fays he, in a letter to Dr. Watts, "I take to be a man of real piety, great "learning, and an agreeable temper; one who

" is very diligent in instructing all under his care, very well qualified to give instructions, and

" whose well managed familiarity will always, "make him respected. He is very strict in keep-

"ing good orders, and will effectually preserve his pupils from negligence and immorality.

" and accordingly I believe, there are not many

" academies freer in general from those vices than " we are. . . . . . We shall have gone through our

" course in about four years time, which I believe

"nobody that once knows Mr. Jones will think too long. ... We pass our time very agreeably betwixt study and conversation with our tutor, who is always ready to discourse freely of any thing that is useful, and allows us, either then or at lecture, all imaginable liberty of making objections against his opinion, and prosecuting them as far as we can. In this and every thing else he shows himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love."

The future archbishop gives a short account of Mr. Jones and his plan, in the sequel; and it is impossible not to think highly of the preceptor, and to lament that he should be spoken of as an obscure person, scarcely worthy of mention in the life of his scholar, afterwards the most distinguish-

ed primate of his time in Christendom.

I believe it to have been a very happy circumfiance for Mr. Secker that he was educated in a dissenting academy, and under so good a tutor. I attribute much of his future eminence to this circumstance, as well as to the connexions he fortunately formed there; that purity, that dignity, that decency of character which enabled him to fill the great offices of the church with singular weight and efficacy. There may have been deeper scholars, or greater divines, but there has seldom been a prelate of more personal authority, and in whom ecclesiastical dignity shone with brighter effulgence. ink

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He was not without enemies, and many prejudices were formed against him; but this is no new phenomenon in the moral world. I also once confidered him as a worldly politician, who depended chiefly on external appearance, on distance or diffimulation, for the attainment of respect. I thought him an artificial character; but, though he might not be without pride, and might affume something of a behaviour rather affected and referved, yet, upon a review of his life and works, both literary and moral, he appears to be one of those whom posterity will consider as a truly great man. His charity and his industry were fingularly great. But I refer my reader to his biographers for his general character, while I amuse myself with the contemplation of him chiefly as a man of letters.

Educated in the dissenting persuasion, and under dissenting tutors, he had paid less attention to polite letters, and more to divinity, than is usually bestowed by students in the universities. Young men in Oxford and Cambridge frequency arrive at an age for orders, and become successful candidates for them, who have studied scarcely any other divinity than such as is to be found in Ovid's Metamorphosis and Tooke's Pantheon. Hebrew they usually neglect, as partaking but little of classic elegance; but Mr. Secker, at the age of eighteen, says, speaking of Mr. Jones's method, "I began to learn Hebrew as soon as I came hither, and find myselfable now to construe and give some grammatical account of about

" twenty verses in the easier parts of the Bible, 
after less than an hour's preparation. We read

" every day two verses a-piece in the Hebrew Bible, which we turn into Greek, no one know-

" ing which his verses shall be, though at first it

" was otherwise."

"By the time he was three-and-twenty," his biographers relate, "he had read over carefully a great part of the Scriptures, particularly the New Testament in the original, and the best comments upon it, Eusebius's Ecclesiastical History, the apostolical Fathers, Whiston's primitive Chistianity, and the principal writers for and against ministerial and lay conformity, with many others of the most esteemed treatises

" in theology."

Few regularly bred divines, as they are termed, apply themselves to divinity at so early an age; and indeed, through the defect of a knowledge and of a taste for it in youth, many, after obtaining orders, still continue to study, if they study at all, the theology of Athens and Rome. But the dissenters study divinity at an early age, and if they had united the study of the belies lettres with it, in a due proportion, I believe their divines would have made a still more honorable appearance than they have done, though they are, and ever have been, both numerous and respectable.

The belles lettres enable a man to adorn his knowledge and recommend his writings to general notice. If Dr. Secker had united a little more polite learning to his theology, I think his writings would have been more popular. They want the graces of a beautiful style and diction.

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But it will be said that he was a very popular preacher; and how could he become so great a favorite if his language were not elegant, nor his style of eloquence adorned by the captivating graces of classical beauty? I answer, by the solidity of his reasoning, united with the authority of his person, the gravity of his manner, and the sanctity of his character.

" Quid isthoc erat eloquentiæ admirabilis," fays Dr. John Burton, "quod a plerisque tam " magnifice prædicatum accepimus? Non fane " in sententiis dervorms Demosthenica, non dic-" tionis ardor splendorque, non ingenii exultantis " lusus, non rhetoricorum pigmenta, & quæ " aures delinire folet, periodi decurrentis claufula " numerofa & canora; verum erat in fententiis " ακοιδολογια plane Aristotelica, stylique penitus " castigata luxuries, nihil operose elaboratum, " nihil temere effusum: pro re nata fine fuco, " fine ornatu dictionis casta simplicitas: quicquid illud erat, verbis inerat to misor, & in popu-" larium aures animosque influebat mitis oratio: " gestus decori gratia, & in vultu placida seve-" ritas, fingula commendavit; imo & dichis quafi fidem imperavit ipfa dicentis authoritas. Quod " erat philosophi & theologi, satis habuit distincte, " graviter dicere; quod vero erat rhetorum, or-" nate dicere, ille non tam nescivit, quam ultro " neglexit. Quid multa? Orator hic noster fine

" dicendi artificio veram eloquentiæ laudem con" fecutus videbatur."

Ornate dicere," fays Dr. Burton, "ultro " neglexit;" but Dr. Burton, on this occasion. is a professed panegyrist, displaying his own eloquence in the encomiaftic ftyle. If Dr. Secker had been a polite writer he would have sometimes fhown the graces of fine composition without intending it. Many of his writings are addressed to the learned, to whom ornate dicere would not have been improper. Few who possess a beautiful flyle chuse to conceal their talent on all occasions. though before hearers of ordinary capacities and coarse taste, they may either not think it worth while to produce any thing elaborate, or that the plainer and less adorned their style the more intelligible and effectual will be their discourse; but Dr. Secker preached most of his sermons before the politest congregation in England; and the graces of diction would not have failed to be tafted by those who frequented St. James's church. In that region, it could not be faid, when he displayed the beauties of language, that he was casting pearls before swine.

But it is candid to suppose that he was influenced by the example of St. Paul, who glories that his preaching was not with enticing words of man's wisdom, not as pleasing men, but God, who trieth the heart. It has been said, Cujusquinque orationem vides politam & solicitam, scito animum in pusillis occupatum. But perhaps this doctrine is chiefly inculcated by those who revile

the excellence which they cannot reach. Why should eloquence, which serves all other causes most essentially, be prohibited from becoming the handmaid of divinity?

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But if his composition is not elegant, what rendered him popular? His elecution, the grace and dignity of his person, the earnestness and gravity with which he ensoreed his solid doctrines.

It has not yet been confidered duly whether his style is attic. I think it is not; as it appears to me rather to approach to the dry and the jejune. They who affected atticism in antiquity frequently sell into the dull. The attic style may be compared to the dress of the Quakers. It is neatness without sinery and without superfluity. But the dry style may rather be said to resemble the Sunday dress of a country hind. It is clean; it has no splendor indeed, but at the same time it has no grace. It has no attraction from shape or color; perhaps it rather disgusts by its meanness and poverty. It presents not the idea of a healthy living body, but of a body dried by art for the purpose of the anatomist. It is meagre and hungry,

There is a great difference in the discourses of Dr. Secker. Some are, if it is possible, too plain, unless they were formed for the congregation of Cuddesden, a little village near Oxford, where Dr. Secker, when bishop of that see, long resided and officiated as a parish-priest. If he thus adapted his discourses to his audience, he is worthy of more praise than any excellence of style can procure. And there is reason to think he did, as his Ast

fermon before the university of Oxford, and several others, are written in a very pleasing and correct style, and such as may perhaps justly deferve the name of the attic. Though, after all, the style is not the excellence on which they are chiefly to be valued.

They abound in good fense, and solid observations, collected by a cautious judgment, from remarks on real life and experience. They abound in fruit; while many rhetorical declamations, much more popular in the great city, have little to recommend them but transitory and barren blossoms.

The cool, dispassionate style of Dr. Secker is the style of truth and good sense; and it is to be wished that all hearers and readers had good sense enough to give it due attention. But, in order to this, they must be all rational; they must be that already which it is the design of sermons to render them; so that for the purpose of attaching the minds of a mixed multitude, the passions and imagination must be sometimes addressed. But too great an attention to these leads to a salse glare, an unsubstantial eloquence, that glitters indeed like base metal, when new, but soon loses its lustre, and possesses neither the beauty nor the value of pure gold.

I do not know whether the ftyle of Secker's fermons is to be recommended as a model; but I am fure their good fense, their candor, their dispassionate manner, are such as must be approved by all who unite a found judgment with the zeal of religion. There are few pieces of

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didactic religion more excellent than the catechetical lectures. They are at once rational and pious, learned and familiar. His charges are given in a style of authority becoming a great prelate, and contain such admonition as, if followed, cannot fail to render the clerical function the most honorable in sact, as it is in idea, of all that supply the various wants of human nature.

# C H A P. VI.

Of the Idea the Ancients entertained of Perjury — its Punishment — Executions.

A N apprehension has been expressed by good and wise men that the religion of an oath is, in the present age, less and less regarded. Indeed the insidel principles which have recently been diffused with uncommon industry and art, have an immediate tendency to produce, in a reading age, this shocking corruption.

Sunt qui in Fortunæ jam casibus omnia ponunt Et nullo credunt, mundum rectore moveri, Natura volvente vices & lucis & anni, Atque ideo intrepide quæcunque altaria tangunt.

Those writers who call themselves philanthropists, and who, in the calm retreat of their museums, indulge their vanity by composing

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treatifes against religion, would do well to confider a moment, that they are opening a door for villains to enter and break down every salutary restraint of law and equity. If such writers really have that regard which they profess for mankind, let them prove it, not by disseminating ideas which introduce confusion and every evil work, but by adding force to every awful sanction, which is found by experience to increase confidence between man and man, and to facilitate intercourse, by rendering contracts inviolable and testimony credible.

But the general subject of oaths and their violation has been amply discussed by divines and casuists, and common sense must see at once the

fad effects of prevailing perjury.

I shall present the reader with a few ideas of the ancient heathens on oaths, and the punishment due to the violation of them. Those who unfortunately neglect Christianity, and the admonitions of the Christian divine, may, perhaps, pay some attention to the opinions of men who were guided merely by their reason in stigmatizing this atrocious offence.

Agamemnon in Homer swears, that he delivers up Briseis inviolate, by the Furies who punish the perjured, not only here, but 'THO FAIAN, under the earth:

Εριννύες, αι θ' υπο γαιαν Ανθρωπους τιννυθαι, ότις κ επιορκον ομοσση. on-

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And he concludes with solemnly wishing, that if he had sworn falsely he might suffer all those many forrows which the gods award to him who offends them by perjury.

Ει δε τι των δ' επιορκον, εμοι θεα ΑΛΓΕΑ δοιεν ΠΟΛΛΑ ΜΑΛ', όσσα διδουσιν, ό τις σφ' αλιτη αι ομοσσας.

Hesiod affords reason to believe that the creed of his age respecting perjury was, that the sin of the perjured father was visited on the children as well as on himself.

Ος δε χ μαρτυριησιν εκων επιορκον ομοσσας Ψευσεται, εν δε δικην Ελαψας, ΝΗΚΕΣΤΟΝ ΑΑΣΘΗ.

Του δε τ' αμαυροτερη γενεη μετοπισ θε λελειπται.

"Whoever willingly swears a false oath in giving his evidence, and injures justice, inflicts on

" himself an injury without remedy, and his ge-

" neration after him shall fall to decay."

In the idea of the ancients every false oath was an imprecation of vengeance on the head of him who swore; and it was common for the hearers to call down the wrath of heaven on the violator. In the covenant between Menelaus and Paris, previously to the single combat, after the slaughter of the lambs, and the libation of the wine, the people said with one accord.

"Most glorious and almighty Jove, and the other immortal gods, whoever first shall violate this oath, may their brains be shed on the ground like this wine, both theirs and their

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" children's; and may their wives be ravished."

Ζευ κυδιτε, μεγιτε, η αθανατοι Θεοι αλλα, 'Οπποτεροι προτεροι υπερ όρκια πημηνειαν, Ωθε σ' εγκεΦαλος χαμαθίς ρεοι ως οθε οινος, Αυτων, η τικεων' αλοχοι δ' αλλοισι μιγειεν.

Here also prevails an idea that the punishment of perjury was to be extended to posterity; an idea never entertained but when the crime was considered of a most flagitious nature.

The epithet operios was applied to Jupiter in particular, by which it was intended to fignify, that to him vengeance belonged for violated oaths. The general idea was, that the crime was of such magnitude as not to be punished sufficiently by human laws, and that Heaven itself visited the perjured with peculiar misfortunes. Hesiod represents the Furies going their circuit every fifth day of the month to haunt the bosom of the perjured wretch.

Εν πεμπη γαρ Φασιν Εριννυας αμφιπολευειν.

In the Bouleuterion or Council Chamber of Olympia there was a menacing statue of Jupiter, with a thunderbolt in each hand, and

an inscription on the base, denouncing woe to him who should call the god a witness to a falshood.

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In fome countries the punishment by human law was death, and in others, that kind and degree of penalty, whatever it might be, which the culprit, whom the falls witness endeavoured to injure, would have undergone if the perjury had been believed.

There is a well known flory of Glaucus and a Milesian, related by Herodotes, which conveys an idea of the sentiments of the ancients concerning perjury. They acknowledged that present gain might be the consequence, but that suture punishment, though flow, was generally sure. Raro antecedentem scelestum, deservit pede pana claudo.

Glaucus was celebrated all over Greece for honefty. A certain Milefian, under apprehenfions of danger at home, and invited by the voice of fame, came and depolited a fum of money with the honest Glaucus. After a considerable time, the fons of the Milesian demanded the deposit. Glaucus expressed surprise, and pretended ignorance. But as he had a regard for his character, he told them he would endeavour to recollect the circumftance; and most undoubtedly would pay whatever he should find due. He gained delay, and in the interval ploufly resolved on a journey to Delphi to ask the god whether he might take the liberty of making himself master of a large fum by the easy mode of perjury. The honest man wanted a dispensation, and probably thought, that if the priestess shared the gain, he should not

find much difficulty. But the god returned this answer, embittered by a severe sarcasm.

"Glaucus, it will certainly be for your ad"vantage at present to gain your cause by a false
"oath, and to embezzle the money. Swear then;
"for death is the lot of him who swears truly,
"no less than of him who swears falsely. But there
"is a son of Orcus without a name, who, though
"he has neither hands nor seet, yet will quickly
"overtake you, and seize and destroy your house
"and all your race. Not so is it with the man
"who swears truly; for his generation shall flourish

"more and more."

The affrighted Glaucus fued for pardon: But the priestess answered and said, "To tempt thy "God and to succeed in thy enterprise are equally "flagitious." Poor Glaucus went home and refunded the money to his Milesian creditors; but himself and his whole samily were soon after utterly extirpated. "So that," concludes the honest Herodotus, "it is the best way when money is "deposited in one's hands to think nothing more "about it than of restoring it, when claimed, "to its right owners."

This well known and very ancient story disseminated through Greece the idea that the gods visited the sin of perjury by cutting off the perjured man and all his progeny. There was scarcely any crime among the heathers which they thought the gods punished with a vengeance so unrelenting.

I cannot help thinking, while I am on this subject, of the solemn words in our communion service. If we take the sacrament (which is a solemn oath) unworthily, We kindle God's wrath against us, we provoke him to plague us with divers diseases, and sundry kinds of death. I wish those who are capable of perjury would apply these dreadful words to the commission of that crime. The ancients certainly did believe that such would be the consequence of it.

They seem also to have had an impersect idea of that law in which it is awfully said, "I the "Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and sourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments." For their doctrine is, on one hand, that

In patrem dilata ruunt perjuria patris, Et pænam merito filius ore luit.

CLAUDIAN.

and on the other, that

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Андрог в виоркон увней метожь ден аменти.

The idea was univerfal among them that the punishment, though tardy, was certain and dreadful, and that the progeny of the perjured was involved in the punishment.

Similar opinions occur in Ecclefiafticus. "A man that useth much swearing shall be filled

"with iniquity, and the plague shall never de-"part from his house. If he shall offend, his sin

" shall be upon him; and if he swears falsely his

" house shall be full of calamities.

What was the cause of the destruction of Troy,

but perjury?

The violated oath of Laomedon and its effects, though but a fable, show the sentiments of the

ancients on its dreadful criminality.

Diodorus Siculus relates that perjury was punished with death among the Ægyptians, as a crime which at once violated the piety due to the gods, and destroyed confidence among men, the strongest bond of human society. A milder fentence prevailed afterwards, according to the celebrated law of the Twelve Tables, — Let the divine punishment of perjury be destruction; and the human, disgrace. Perjurii pæna divina, exitium; humana, dedecus; accordingly with us it is punished with the pillory.

Strabo says, that the crime was capital among the Scythians, and among the Indians punished by cutting off the fingers and toes; and I believe there are countries where the tongue, as the of-

fending member, was amputated.

From every inquiry, it appears that the heathers confidered the crime of false-swearing as the most offensive to God and man. To the gods its punishment was in great part lest, with a full persuasion that vengeance would be taken, though not immediately, yet severely and dreadfully. Christians surely have much greater reason to stand

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in awe and fin not in this particular. I omit passages from Scripture on the subject, as they are obvious, and as I intended only to produce the opinions and practices of those who could not be influenced by Christianity.

But if the crime becomes more frequent among us than it was formerly, it is incumbent on the rulers of the nation to investigate and rescind the causes, and to encourage religion and its professors by their countenance and example.

Quid leges fine moribus, vanæ proficient?

The multiplication of oaths in petty offices, in law business of small consequence, and in commercial transactions, as at the Custom-house in particular, conduces greatly to lessen the veneration due to an oath, and to increase perjury.

On the frequency of oaths, hear the heathen philosophers. "Avoid oaths entirely, if positible," says Epicletus; "if not, as much as "you can." And Simplicius adds, that swearing should be utterly declined unless on occasions of the highest moment. "Some," says Eusebius, a philosopher quoted by Stobæus, "advise" men to take care that what they swear is the "truth; but I advise them not to swear at all, "if they can easily avoid it." The words of Hierocles are remarkable:

Εν τη συνεχεια του ομενυειν ραδιως αν μεταπεσοι τις εις επιοριιαν — Ουτω γαρ αν τηρησαιμεν το αει ευορχειν ει μη κατα χρησοιμεθα τοις ορχοις.

"In the frequency of oaths any man may eafily fall into perjury. We may preserve ourselves

" free from perjury, if we do not use oaths fre-

" quently and unnecessarily."

What would these sensible and pious ancients have faid if they had heard the oaths administered at public offices, in courts of justice, and other places, on trifling occasions, by clerks, attornies, and criers, who read the most awful forms just as if they were running over a leafe, or galloping through lands, meffuages, tenements, and hereditaments. But this hafte and indecency is unavoidable, fay they, because it is necessary for the dispatch of business. - Of business, Sir, says the clerk in office, or the attorney, knitting his brow, and looking with all the air of felf importance - And what business? Is it such as will justify endangering the peace of mind, and the everlasting happiness of ourselves and our fellow creatures? O, Sir, no preaching, fays the clerk or attorney, for the justices or commissioners are just come - here, take the book five or fix of ye, and fwear away - there, there - very well - kis: the book - you kiss your thumb - kiss the book, I fay - there - So help you God. - Call the rest come, make hafte - here is room for more thumbs upon the book. - We cannot flay here all dayfwear away, I fay - So help you God - TACTIS SACROSANCTIS CHRISTI EVANGELIIS!

How must the awe which the common people entertain for God and magistracy be diminished, by proceedings thus hasty and irreverent, in the

midst of noise, riot and confusion! Government must lay in more timber for pillories, if oaths are thus administered, and if insidelity is encouraged by the example of the Great.

Let modern experience determine whether the epinion of the ancient is not true, when he fays,

Φυεται εκ πολυορκιας ψευδορκια.

PHILO.

" False swearing is the natural consequence of much swearing."

#### CHAP. VII.

the like of the above them by the Proper Rising

Of Sacred Poetry—its Introduction into Schools, &c.

SIR,

HERE is, I think, a prejudice against sacred poetry which cannot be justified. To praise God with the voice of pious gratitude, and to celebrate him with that genius which he gave, is the noblest employment of the mind of man. I wish indeed that more men of genius had undertaken this office. But men of genius have been seduced by the world. They wished very naturally for praise; and they thought sacred poetry not likely to confer it in the same degree as profane. If Shakspeare, Dryden, and Pope had directed their powers to it, great would have been the effect! If they had struck the Davidean lyre, what

multitudes would have joined in the fong, and have been led by melody to the altar, and from the altar of the church to the choir of heaven.

It has been concluded from the rarity of excellence in facred poetry, that it is scarcely attainable; that there is some infurmountable obstacle to perfection in its very nature; that facred fubjects are already so exalted that poetry cannot raife them any higher. It is true, that moderate poetry cannot raise them; but what think you of Milton's muse? Cowley very justly says, "none but a good artist will know how to do it: neither must we think to cut and polish diamonds with so little pains and skill as we do marble: for if any man defign to compose a facred poem, by only turning a flory of the Scripture, like Mr. Quarles, or some other godly matter, like Mr. Haywood of Angels, into rhyme, he is so far from elevating of poesie, that he only abases divinity. He who can write a profane poem well, may write a divine one better; but he who can do that but ill, will do this much worfe."

Divinity has been too often debased in England by bad poetry: but even that bad poetry has had a good effect on corresponding readers. It has pleased and informed those who were bad critics though good men. Youth and ignorance have been induced by rhymes and metre to learn by heart valuable instruction. Minds that could not rise to the elevation of Milton have been nourished by the humble poetry of the good Watts. That saint (for he has a better title to

the name than many in the Calendar) often fung fweetly; but there was fomething wanting to make his fongs generally acceptable to the lovers of claffical poetry. "His devotional poetry," fays Johnson, "is, like that of others, unsatisfactory. "The paucity of its topics enforces perpetual "repetition, and the sanctity of the matter rejects the ornaments of figurative diction."

Johnson's judgment of Watts as a poet appears to be just. But if he means to affirm of facred poetry that its topics are few, and that it rejects the ornaments of figurative diction, I think his opinion liable to controverly. There is no subject of morality, copious as it is, which will not admit of being spiritualized. Heaven, hell, earth, and fea, abound with topics for facred poetry. But the critic fays, " the fanclity of the " matter rejects the ornaments of figurative dic-" tion," an opinion formed with less deliberation than most of the decisions of this judicious writer; for is not the model of all facred poetry, that of the Bible, more figurative than any other? Figures are no where more abundant, nor more lively, than in Isaiah, the Psalms, and the Song of Solomon. If the ornaments of figurative diction are not frequent in Watts, there is reason to believe the poet voluntarily funk himself in the Christian. In the preface to his imitation of the Pfalms he fays, "I am fenfible I have often fub-"dued my style below the esteem of the critics, " because I would neither indulge any bold me-" taphors, nor admit of hard words; nor tempt

"an ignorant worshipper to fing without under"standing." In his preface to his Hymns, he says, "The metaphors are generally sunk to the level of vulgar capacities. "Some of the beauties of poefy are neglected, and some wilfully defaced. "I have given an alloy to my verse, lest a more exalted turn of thought or language should disturb the devotion."

An estimate, therefore, of what may be done in sacred poetry must not be formed from what has been done by Watts; for he professedly lowered his genius, and wrote below his own standard, for the sake of accommodating his readers in humble life, who were not judges of poetry, but who, in the offices of devotion, stood most in need of assistance. That singular virtue can never be sufficiently esteemed, which mortified the pride of human nature, by sacrificing the love of praise to the desire of doing good among those whose esteem is too often little valued, the poor and the uninstructed.

But there are many in whom exalted poetry and refined taste are happily combined. For these a higher style of devotional poetry is justly required; and therefore I cannot help wishing that some of the greatest poets had exerted themselves in sacred poetry, and produced works of prime merit and value, and sit to be placed among the first classics of our country.

It cannot be faid that nothing is extant of this kind. Milton's works are very much in the ftyle of facred poetry. Cowley's Davideis is not effected

a fortunate attempt. Pope's Universal Prayer and Messiah show what he could have done if he had chosen to bend the force of his genius to it. Addison had a turn for it, and succeeded well in his imitation of the Psalms. Young has deserved the reputation he has gained on sacred subjects by his

fublimity and originality.

Authors of inferior genius have abounded in the walk of facred poetry. Mrs. Rowe has delighted many readers. Merrick's genius was formed for facred verse. But a multitude of poems and divine songs have had nothing in them divine but the epithet in the title-page. The great numbers of rhymers pretending to sacred poetry evinces that there is a great love of the subject. It is a fertile field, from which, when the sun of true genius shall shine upon it, a fine crop of fruits, and a beautiful display of slowers, may reasonably be expected.

Mr. Seaton's prizes at Cambridge were laudably intended to turn the attention to facred poetry. But I know not how it is, though prizes excite a great deal of useful and elegant mediocrity, they have seldom called forth the display of first rate genius. They have raised meteors, but not created suns. The Seatonian poems have however to boast a Smart and a Porteus, and many others, who, if not equally known to same, have singular merit. Free-born genius seems to stand too much in awe of those who are to examine her pretensions and decree the prize. In that servile state the noble freedom of genius seems lost in a

timidity which debilitates the mind. Yet I do not know a collection of poems on divine subjects more laudable than those of the Seatonian poets, Bally, Glynn, Scot, Hey, Jenner, and other successful candidates for the prize. The classical reader, of a serious and religious turn, will rejoice to find the happy union of classical elegance with pious sentiments. I wish this institution was more encouraged by public notice, that the poet's emulation might be excited, and a taste for poems which tend to inspire piety in a most agreeable manner, rendered more prevalent.

If men of the first rate genius had dedicated their talents to the sublimest subject, the Great God of heaven and earth, by hymns of gratitude, by celebrating his works, and recommending every moral and religious duty of obedience to his will, with all the charms of numbers, and in all the colors of a fine imagination, they would have converted many to Christianity, and inspired those with the love of virtue who are now often feduced by the licentious muse to vice and scepticism. Let men of genius enter this field, and, left they should think the province does not belong to them, let them recollect that the example of composing hymns was fet by their great predecessors Homer and Callimachus; and that Milton derived from facred subjects a style of poetry which all the enlightened world admire.

### CHAP. VIII. bas , began

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Of some Writers of sacred Poetry in Latin—Prudentius, and others—Of their Introduction into Schools.

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windraged at each T specifical willed nero T has been much the fashion among sceptical writers to extol Julian the apostate. They are defirous of attributing to him every excellence. and particularly the liberality of an enlightened philosopher. I leave it to the reader to judge how liberal he was, when he prohibited all Christians the study and attainment of Grecian literature. He meanly hoped, by keeping them in ignorance, to be able to effect that ruin which all his power, and all the wisdom and infolence of his adherents, was unable to accomplish. He could not trust to a fair engagement in the controversial war; but interposed his imperial authority to take the arms out of the hands of his opponents, in order to oppress them with ineffectual reliftance.

It was during this difgraceful prohibition of the Greek authors that Apollinaris, to supply the Christians with classics of their own, wrote the history and antiquities of the Hebrews to the reign of Saul, in twenty-four books, and in a professed imitation of Homer. Aspiring to supply the want of the classics in all respects, he also imitated Menander in comedy, Euripides in

tragedy, and Pindar in lyric poetry.

It was a pious and a spirited design; but I cannot help considering it as rather ridiculous, that a man should think it so easy a thing to supply, on an emergency, the loss of the finest writers in the world, by the substitution of his own hasty essusions. There is something mechanical in the idea. An artisan of the press might properly say, on hearing that books were destroyed or prohibited, Regard it not, we can easily make others; but to sit down with as much coolness as you sit down to write a letter, to write such books as might supply the want of Homer, Menander, Euripides, and Pindar, argues either too high an opinion of one's own, or too low a one of their excellence.

The man undoubtedly meant well, and his works would have been valuable as curiofities if they had all descended to posterity. Sozomen, who probably speaks with the warmth of zeal, affirms that the imitations of Apollinaris equalled the originals.

As his Hebrew antiquities were intended for schools, whence the classics were at that time tyrannically excluded, they might be truly useful. They might contribute greatly to diffuse a knowledge of Jewish history among the early Christians and converts from heathenism.

Many modern writers have, like Apollinaris, expressed a wish that the Christian classics were

introduced into classical schools; but I fear their zeal has exceeded their judgment.

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The pious Monro, in his burning zeal to promote Christian education, says, "what can be " more furpriting than to find the Christian " books fo far discarded, that very few, if any " of them, are to be found in our grammar " schools? . . . One need not scruple to say " that Nonnus's metrical paraphrase of the Gospel " of St. John is infinitely more fit to be put " into the hands of Christian youth than Homer's " Iliads; and Macarius's Homilies than any part " of the writings of the blasphemous Lucian? "And certainly the very elegant and polite " Orations of Muretus may be useful to the " Christian youth on several accounts. And " why should not the excellent poems of Pru-" dentius, Nazianzen, Palingenius, Sedulius, " and Textor, together with a great many more, " both ancient and modern, Christian poets, " particularly the feveral elegant Latin versions " of the Pfalms of David, as also the noble " Greek paraphrase of the same divine book " done in heroic verse by the celebrated Apole " linaris, Bishop of Laodicea, and defigned " originally for the benefit of the Christian " youth; why should not, I fay, the poems of " fuch eminent and learned Christians bat least " in Christian schools, be preferred before those " of Ovid, Horace, or Martial, before Hetod " or Theocritus, or any other of the Pagan fages which have fuch a detect of c"farative"

With a spirit of servent piety the author proceeds to recommend the use of Christian poets in Christian schools. His persuasion will, however, be inessectual; and indeed it must be owned, that what he says militates against a classical education in general; for whatever may be urged by such zealots, Homer, Virgil, Horace, and the other sine writers of the better ages, will never find equivalent substitutes in Apollinaris, Prudentius, Palingenius, Nazianzen, Sedulius, and Textor. The boy will not acquire classical taste from those who posses not classical beauty; and as to piety, he might probably learn the elements of it at least as well in prose and in his vernacular language.

The classics, in my opinion, should be cleared for the use of schools of all corrupting ideas and passages; and then they will not only not be hurtful, but highly improving both to morals and taste: for the morality in which they abound has the great advantage of being impressed on the mind with all the force of eloquence, and the captivating graces of polished language. Many of the Christian poets, whom the zeal of well-meaning persons would substitute in the place of the classics, have little more poetry or elegance than the Christmas verses of the bellman.

Prudentius is esteemed the best among the Christian classics; and though I cannot think, with Sidonius Apollinaris, that he is to be compared to Horace, yet I have observed many passages which have such a degree of excellence as

entitles them to the epithet PRETTY. Prudentius was called by the old literati Amenus, as if it were his proper name. The free "

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The following passage from the Hymnus Epiphanie has been much and juftly admired. The subject is, a congratulation of the innocents massacred by Herod. It is quoted in Dr. Edward Sparke's Scintilla Altaris, or Primitive Devotion, and afterwards by Dr. Horne in his Sermon on Innocents day.

> Salvete, flores Martyrum Quos lucis ipfo in limine, Christi insecutor sustulit, Ceu turbo nascentes rosas. 311 Ohio Vos, primæ, Christi victimæ, A Grex immolatorum tener, Aram ante ipfam, fimplices, Palma & coronis luditis.

### This favorite passage is thus introduced:

Audit tyrannus anxius Adesse regum principem, de vonciones e Qui nomen Israel regat, daniw mamphai Teneatque David Regiam.

Exclamat amens nuncio

- "Succeffor inftat pellimur —
- Satelles, i, ferrum tape, the frame
  - " Perfunde canas fanguine.
- Mas omnis infans occidat and and
  - "Scrutare nutricum finus mag elle ni mem
  - " Interque materna ubera
    - " Ensem cruentet pufio.
  - "Suspecta per Bethlem mihi

- mahana " Puerperarum elt 6mmum of mada galinna

"Fraus, ne qua furtim subtrahat

"Prolem virilis indolis."
Transfigit ergo carnifex

Mucrone diffricto furens

Effusa nuper corpora

Animasque rimatur novas.

Locum minutis artubus

Vix interemptor invenit,

Quo plaga descendat patens

Juguloque major pugio est.

O barbarum spectaculum!
Incisa cervix cautibus
Spargit cerebrum lacteum
Oculosque per vulnus vomit.

Aut in profundum palpitans

Merfatur infans gurgitem

Cui fubter arctis faucibus

Singultat unda & halitus.

Salvete, &c.

The classical reader will immediately perceive a deficiency of that fine spirit and that solid judgment which dignify the poets of a better age. It would be easy to felect many pretty passages, but they are usually surrounded with so much flatness and proface metre, as to be almost lost, like the dust of gold in the sands of a river.

Pious readers may find a good deal of amusement in the perusal of Prudentins; but then they must not read him as a classic of the first rank, to which elevation zealous devotees wish to raise him, and, in the very attempt to exalt, debase him.

The most esteemed poem, according to Crenius, is the tenth hymn of the Cathemeron, in exequiis defunctorum. The eleventh of the same book, octavo calendas Januarias, is extolled in high terms by Buckner, who calls it, egregium plane divinum; cui neque ad dictionis elegantiam nec concinnitatem numerorum, tum inventionis acumen atque ingenium quidquam deest.

The tenth hymn concludes thus:

Via lucida jam Paradifi;

Licet & nemus illud adire; and living in bus
Homini quod ademerat anguis.

Illic precor, optime ductor,
Famulam tibi præcipe mentemonant
Genitali in fede facrari,
Quam liquerat exul & errans.

Violis & fronde frequenti,
Titulumque & frigida Saxa
Liquido fpargemus odore.

The following passages are from the eleventh.
on the Nativity: and sid to see point and of the cannot be said to have often and the cannot be said to have said to have

hierace... Amoin | . fays othors of side only

Jam mella de scopulis suunt

Peccator, intueberis
Celfum corufcis nubibus.
Cum vasta signum buccina
Terris cremandis miserit
Et scissus axis cardinem
Mundi ruentis solvent, &c.

But I have cited enough to give a tafte of Prudentius, and as his books are common, to them I refer the reader.

capsadas funda

Aurelius Prudentius Clemens was born in Spain about the year 348, and flourished in the reign of Theodosius the Great.

He first studied the law and pleaded at the bar, and was afterwards promoted in the army and in civil rank, which is chiefly collected from his own verses.

Frænos nobilium reximus urbium
Jus civile bonis reddidimus, reos
Tandem terruimus, militiæ gradu
Evectum pietas principis extulit.

There is but little known of his private life; but it is generally believed that, after a life of civil honors, he died in old age.

the Christian poets of his time, though, after all, he cannot be said to have often surpassed the line of mediocrity. It is a great defect in him, as he does not compensate it by sublimity, that he scruples not to violate the common rules of prosody. A salse quantity appears to him a venial poetic licence. Among many others I select only the

instance of Esdwhov, Idolon, the penultima of which he makes a short syllable.

He is not without his zealous encomiast. Barthius calls him a treasury of elegance, and a poet not to be passed over like one of a vulgar and common genius. He honors him with the name of the Divine Pindar.

In the Scaligerana he is called not only a good but a very elegant poet; but general praise is little to be depended on.

Like a Christian, he speaks humbly of himself on all occasions, though not in the style of Horace's

Sublimi feriam carmine Sydera.

Carminis leges amor aureorum

Nominum parvi facit, & loquendi

Cura de fanctis vitiofa non est,

Nec rudis unquam,

He comforts himself with saying -

Adprobat tamen Deus

PEDESTRE CARMEN & benignus audit.

Attamen vel infimam

Deo obsequelam præstitisse prodest

Quicquid illud accidet,

Juvabit ore personasse Christum.

It is common among pious writers to declare, that they voluntarily renounce the elegances, the graces, the beauties of style and composition as beneath their dignity. It is certainly an ill judged

renunciation; for why should not facred subjects have a dress corresponding to their dignity, and why should profane and licentious compositions have advantages over them which will never fail to draw the attention of mankind, and frequently cause a majority of votes in their favor?

## CHAP. IX.

The Same Subject continued - Vida - Arthur Jonfton - Buchanan.

ATER poets have approached much nearer to Augustan elegance and purity than those early Christians who wrote about the age of Prudentius, and who feem to have neither admired nor fludied the best models of poetic diction. first object was the expression of piety. they were indeed right; but as they thought it proper to express their piety in verse, it was furely worth while to render that verse agreeable to the reader, by the graces of a fine style. I am fure the cause of piety would have been greatly promoted by an union with elegance. They difgraced piety as far as they were able, by clothing her in a mean dress; and those who admired their fentiment could not but despile their diction, oil commer vitality volument

Not so Marcus Hieronymus Vida. He drank at the Virgilian fountain; and borrowed the Cls

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beauties of Pagan poetry to decorate the fentiments of Christian devotion.

Sat ludo scenæque datum.

Carmina nunc mutanda; novo nunc ore canendum

Jamque alias Sylvas, alios accedere fontes

Edico: jam nunc, polluto calle relicto,

Hac iter esto.

Quo rapior? quo vota trahunt? quæ tanta cupido? Sevocat abductam mortali a corpore mentem Ignotasque vias late jubet ire patentis Ætheris & liquido mini sedem figere cœlo? Terra, vale; curæque humiles hominesque, valete... Tollor humo, totusque levem prope vertor in auram, Aeriasque plagas superare & linquere nubes Sub pedibus, rapidoque viam conjungere soli, Dulce mini, summoque in vertice sistere mundi.

He goes on in a manner similar to this in a hymn to God the Father, of near one thousand lines, in which, lamenting his inability to do justice to his subject, he says,

Sint ideo potius tibi nostra silentia laudi.
O Deus, O jubar æternum! inviolabile lumen.

Which appears to me to have been imitated in Thomson's Hymn.

But I lose

Myself in Him, in light inestable.

Come then, expressive Silence, mase his praise.

A fimilar fire from the altar glows with fer-

Holy Ghost. If there is any fault, it is one which does honor to his invention, a too great exuberance, or even prolixity. There are many most animated passages in the hymn to the Holy Ghost; a fine subject for the sublimest genius.

An Deus in nobis?

Deus insidet ipse

Intus agit Deus, & nostro se pectore versat. . . .

Fallor? an ille ruit calor? ecce mihi artubus ardor
Ingruit; ante oculos lux en! mihi plurima oberrat.

— Sancte, veni; penitus te mentibus insere nostris
Aura potens, amor omnipotens, cœli aurea slamma.

The whole volume of Hymni de rebus Divinis, breathes the spirit of divine love, and exhibits a great share of Virgilian grace. These qualities are the great desiderata in sacred poetry.

In his hymn on the Eucharist, speaking of the bread and wine, he very injudiciously calls one Ceres, and the other the draughts of Bacchus.

Dum gustu exploras Cererem laticesque Lyaos.

But no wonder at any abfurdities, when he was describing the transubstantiation.

Allowance must be made in reading Vida for many Popish errors, and some absurdities which arose from his desire of describing the doctrines of Christianity in the language of heathen mythology. Oil and vinegar would coalesce as soon as the polytheistical fictions of Greece and Rome with the pure religion of Jesus Christ.

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I am aware that Julius Scaliger says of the hymns and eclogues, Puerilia sunt & plebeia. Catulli venerem dum vult assequi, delicias lenociniis plebeias secit. De Poet lib. 6. But Julius Scaliger is a literary tyrant, and of his arbitrary dictation it may be said, sat pro ratione voluntas.

As I have given a specimen of Prudentius on the subject of the Innocents, I will cite another from Vida on the same subject. Prudentius for once, perhaps, has the advantage.

Beatæ animulæ, parvuli integelluli,
Quos hausit immanissimi regis furor
Ab ubere abreptos, parentium ab sinu,
Dum perdere simul autumat, regno cavens,
Incognitum sibi aureum puellulum,
Quem nuntiabat siderum præsentia
Regem universis nuper ortum gentibus.
Vos vere veluti gemmulæ quas primulo
Adussit albicans pruina primulas,
Ætatulæ ipso concidistis slosculo.
Pro illo ante vobis contigit pulchre mori
Qui pro omnium vita immolandus venerat,
Beatæ animulæ, slosculi cælestium.

Vida's Christiad, though founded on a most sublime subject, is generally thought not to have advanced beyond the line of mediocrity. There is in it a deficiency of fire. But the poet was evidently awed by the grandeur of his enterprise, and his genius sunk under his apprehensions of failure. I cite the following specimen on the Resurrection, a theme which might inspire the dullest of bards.

Ibunt aligeri juvenes, cœlumque profundum Horrifico sonitu implebunt, atque ære recurvo Quatuor a ventis excibunt undique gentes: Judicis ad solium properabitur æthere toto Ipse alte effultus, montisque in vertice summo Arbiter effulgens circumferet ora tremenda Secernetque pios, dextraque in parte locabit.

There is in this, and throughout the whole poem, an even tenor of elegant verification; but there is too little of the Mens divinior, and the ignea vis.

Perhaps the critics have expected too much in this poem, and, as it commonly happens, have, in consequence of a disappointment of unreasonable hope, revenged themselves by a contempt equally unreasonable.

Vida is less known and read in Great Britain than the two Latin translators of the Psalms,

George Buchanan and Arthur Jonfton.

I consider Buchanan as one of the most illustrious ornaments of Scottish literature. He was born in 1506, and died in 1582. His works consist of a Dialogue de jure regni apud Scotos; the Grammatical Rudiments of Linacre, translated from English into Latin; the History of Scottish affairs; a poetical paraphrase of David's Psalms; and Miscellany Poems.

Joseph Scaliger, in a complimentary copy of

verses to Buchanan, says,

Namque ad supremum perducta poetica culmen
In the stat, nec quo progrediatur, habet.
Imperii suerat Romani Scotia finis;
Romani eloquii Scotia finis erit.

He is extolled in the highest terms as an historian; but at present I am to consider him as the poetical paraphrast of the Psalms.

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The ninth and tenth verses of the eighteenth Psalm are universally admired, even in the production of Thomas Sternhold.

The Lord descended from above,

And bowed the heavens high,

And underneath his feet he cast

The darkness of the sky.

On Cherubs and on Cherubim

Full royally he rode,

And on the wings of mighty winds

Came slying all abroad.

# Merrick has given them thus:

Incumbent on the bending sky,
The Lord descended from on high,
And bade the darkness of the Pole
Beneath his feet tremendous roll.
The cherub to his car he join'd,
And on the wings of mightiest wind,
As down to earth his journey lay,

Resistless urged his rapid way.

## Let us hear Buchanan.

Utque sum Dominum terræ demittat in orbem Leniter inclinat justum fastigia cœlum:
Succedunt pedibus susce caliginis umbræ
Ille vehens curru volucri, cui slammeus ales,
Lora tenens levibus ventorum adremigat alis,
Se circum survo nebularum involvir amictu
Prætenditque cavis piceas in nubibus undas.

This is well paraphrased; except perhaps that there is an unpardonable cacophony in terminating two succeeding lines with words so similar in sound as ales and alis. But this I confess is not the most favorable specimen of Buchanan; and I by no means think it equals the admired sublimity of Sternhold.

It may not be disagreeable to present the same passage to the reader in the words of Arthur Jonston.

Ethere depresso, folis descendit ab alto
Nubila sidereos implicuere pedes.
Ventorum volucres humeris circumdedit alas
Scandit & ætherei slammea terga chori.

The twenty-third Pfalm is one of the most popular.

The Lord my pasture shall prepare, And feed me with a shepherd's care, &c.

## Buchanan translates it thus:

Sicut pastor ovem me Dominus regit:

Nil deerit penitus mihi
Per campi viridis mitia pabula
Quæ veris teneri pingit amænitas
Nunc pascor placide, nunc saturum latus
Fessus molliter explico.
Puræ rivus aquæ leniter adstrepens

Puræ rivus aquæ leniter adstrepens Membris restituit robora languidis Et blando recreat fomite spiritus Solis sub face torrida.

I fubjoin

I subjoin the version of Jonston.

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Blandus ut upilio, me pascit conditor orbis, Ne mihi quid desit, providus ille cavet, Dat fatur ut recubem pratorum in gramine molli; Ducit & at rivos lene sonantis aquæ.

I am forry Jonston verlified all the Pfalms in the elegiac measure, however different their fubject or style. His verses are pretty and correct; but he does not appear to reach the fublimer strains of David's lyre. But, lest I weary my reader with Latin citations, I will conclude with a short extract from a poetical paraphrase of the twenty-third Pfalm by Dr. Jortin.

> Me tuos inter numerare, pastor Summe, dignaris, quibus ipse virga Aurea ductor reseras beati Ruris honores. Pascimur campis, ubi lene ridet

Florido natura decora cultu Fonfque vitales faliente rivo Sufficit auras. o the selection Alexander victors for C

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#### CHAP. X.

Miscellaneous Literature — The Padotrophia of Seavola Sammarthanus.

PHYSICIANS have often written didactie poems on various subjects connected with the business of their faculty. Armstrong's poem on health is one of the best I have seen; but the Syphilis of Fracastorius, and the Pædotrophia of Sammarthanus, are not without distinguished beauty.

Though Sammarthanus's Pedotrophia, or Art of Nurfing, is in Latin; yet the poet descends to such minute precepts as really concern the nurses and gossips, who, unless they are as expert in the Latin as in the vulgar tongue, will not be the better for them.

The following passage, in which the poet recommends to mothers the suckling of their infants, is exquisitely beautiful:

Ipse etiam Alpinis villosæ in cautibus ursæ,
Ipsæ etiam tigres, & quicquid ubique ferarum est
Debita servandis concedunt ubera natis;
Tu, quam miti animo natura benigna creavit,
Exuperes feritate feras? nec te tua tangant
Pignora, nec querulos puerili e gutture planctus
Nec lacrymas misereris, opemque injusta recuses,
Quam præstare tuum est, & quæ te pendet ab una?
Cujus onus teneris hærebit dulce lacertis
Inselix puer, & molli se pectore sternet?
Dulcia quis primi captabit gaudia risus,

Et primas voces, & blæsæ murmura linguæ?

Tu ne fruenda alii potes ista relinquere, demens,

Tantique esse putas teretis servare papillæ,

Integrum decus, & juvenilem in pectore slorem?

Tu, cui concedunt meliorem numina mentem, Sume ultro quodcunque operæ, quodcunque laboris, Ut serves opus ipsa tuum & pia munera præstes.

"The very bears on the Alpine rocks, the " very tigers themselves, and the fiercest wild " beafts on the face of the earth, give fuck to " their young ones. Will you, whom nature has " kindly formed with tender fympathy, exceed " the brutes in cruelty? And will you not fuffer " the little pledges of your own loves to touch " you, and will you not pity the moans and " tears of the poor infants? And will you refuse " your aid which it is your duty to afford, and " which depends upon you alone? In whose arms " shall the fweet burden be laid; on whose soft " bosom shall the poor child recline? Who first " shall taste the delight of the first smiles, listen " to the first fyllables, and the babbling of its " lisping tongue? Ah, foolish woman! will you " let another enjoy all this pleasure? Is it worth " while to lofe fo much for the fake of preferving " beauty and delicacy of shape? "You, who have better principles, by the

"You, who have better principles, by the bleffing of heaven, take upon you whatever trouble and fatigue may attend this maternal duty, that you may preferve your own work,

" and perform the pious offices of a good mother."

I must leave this passage to be dilated on by husbands who wish to inculcate the salutary doctrine which they contain. The verses gave me a high opinion of the taste and sensibility of their writer; and it would be a happy circumstance for babes and sucklings if they could be as persuasive as they are pleasing.

I will add another passage, excellent both for its advice and composition, on giving the child

due exercife.

Nec minus inde agita, sublataque mollibus ulnis
Interdum exerce leni corpuscula motu,
Multa hilari simul ore jocans: neque clausa reconde
Usque domi in latebris, sed apertas deser in auras,
Dum nullæ sudo nebulæ, dum purior æther,
Et nitidum lenes ludunt per inane Favoni;
Ut cælo & varia gavisus imagine rerum
Assuescat luci puer, Authoremque potentem
Qua potis, admirans primis agnoscat ab annis.

"Exercise their little bodies with a gentle," motion, talking to them at the same time cheerfully. Neither keep them within doors, always, but carry them into the open air, while the sky is serene, while the air is clear, and the zephyrs play around; that the little, one, rejoicing at the sight of heaven and the various objects around him, may be accustomed to the light of day, and, struck with admiration, learn even from his infancy to vernerate the Almighty Maker."

Monsieur de St. Marthe, or Sammarthanus, as he is classically called, is a poet of the first class among the imitators of ancient elegance. He was born in 1536, and died in 1623.

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Like the poets of his times, he has furnished a volume divided into Lyrics, Elegies, Sylvæ, Epigrammata, & Cantica, or Sacred Poems. The Pædotrophia is the best of his works, but he who has a taste for modern Latin poetry will find much entertainment in every part of the volume.

Subjoined to the poems are three books of Elogia in profe, which contain many entertaining biographical anecdotes of French literati, in a classical style, and a diction that, though it may perhaps be thought too florid, is yet engaging, because it is animated.

## CHAP. XI.

Miscellaneous Literature — Of some Words and Passages in Bishop Taylor.

HAVE often maintained the necessity of understanding Latin and Greek in order to understand English completely: and I have heard the doctrine controverted, and attributed to a pedantical desire of enhancing the value of the learned languages.

The authors of the last century afford many proofs of this necessity. I have accidentally noticed

Taylor, and they appear to me to be decifive.

The Bishop says, in his Ductor Dubitantium, The Arabian physicians endeavour to ELEVATE and

lessen the miraculous conception.

A mere English reader will either not understand this at all, or understand it in such a manner as to render it contradictory and non-fensical. He will understand elevate in its present signification, to raise or exalt; whereas the author means quite the contrary, to depress and to lower. The Bishop had the Latin elevare in his mind, which signifies to diminish, detract from, or extenuate. In some editions the word is altered by somebody who did not understand it, and instead of "elevate" is printed "alleviate."

In the same page he says, "St. John was listened to by king and people, by doctors and by ideas, by Pharisees and Sadducees."

A mere English reader will not sail to understand sools by idiots, and will conclude that the Bishop intended to say that St. John was attended to by wise reen and sools. But as the Bishop means by the context to honor St. John, it is impossible to conceive that he would say, as a compliment to him, that he was listened to by idiots in the synonymous sense with fools. The truth is, that the Bishop had the Greek IDIOTAI in view, and only meant that St. John was listened to by all ranks and conditions, by the learned and the unlearned; for IDIOTAI signifies

the common people, the vulgar herd, as diffinguished from the learned, or people of diffinction.

A great multitude of instances might be produced from the same learned author; but these happened to occur while I was reading his admirable little treatise inserted in the fourth chapter and first book of the Ductor Dubitantium, entitled, An instance of moral Demonstration, or a Conjugation of Probabilities, proving that the Religion of Jesus Christ is from God. I advise my reader attentively to consider that excellent piece, not only as a most ingenious composition, but as exhibiting in a striking point many unanswerable arguments in favor of Christianity.

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I beg leave to present him, as an inducement, with the following specimen, on the internal evidence of the divinity of the religion of Jesus Christ.

"For it is a doctrine perfective of human nature, that teaches us to love God, and to love one another, to hurt no man, and to do good to every man; it propines to us the noblest, the highest, and the bravest pleasures of the world; the joys of charity, the rest of innocence, the peace of quiet spirits, the wealth of beneficence, and sorbids us only to be beasts and to be devils; it allows all that God and nature intended, and only restrains the excrescencies of nature, and sorbids us to take pleasure in that which is the only entertainment of devils, in murders and revenges,

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" malice, and spiteful words and actions; it " permits corporal pleasures where they can best " minister to health and societies, to conversa-"tion of families, and honor of communities; " it teaches men to keep their words, that them-" felves may be fecured in all their just interests, " and to do good to others that good may be "done to them; it forbids biting one another, " that we may not be devoured by one another; " and commands obedience to superiours, that " we may not be ruined in confusions; it com-" bines governments, and confirms all good laws, " and makes peace, and opposes and prevents " wars where they are not just, and where they " are not necessary. It is a religion that is life " and spirit, not consisting in ceremonies and " external amusements, but in the services of " the heart, and the real fruit of lips and hands, " that is, of good words and good deeds; it bids " us to do that to God which is agreeable to his " excellencies, that is, worship him with the best " thing we have, and make all things elfe mi-" nister to it; it bids us to do that to our neigh-" bour by which he may be better; it is the " perfection of the natural law, and agreeable " to our natural necessities, and promotes our " natural ends and defigns: it does not deftroy " reason, but instructs it in very many things, " and complies with it in all; it hath in it both " heat and light, and is not more effectual than " it is beauteous, it promifes every thing that

" we can defire, and yet promifes nothing but " what it does effect; it proclaims war against " all vices, and generally does command every " virtue; it teaches us with ease to mortifie those " affections which reason durst scarce reprove. " because she hath not strength enough to con-" quer; and it does create in us those virtues " which reason of herself never knew, and, after " they are known, could never approve fuffi-"ciently. It is a doctrine in which nothing is " superfluous or burdensome, nor yet is there " any thing wanting which can procure happi-" ness to mankind, or by which God can be " glorified: and if wisdom, and mercy, and justice, " and fimplicity, and holiness, and purity, and " meekness, and contentedness, and charity, be " images of God and rays of divinity, then that " doctrine in which all these shine so gloriously, " and in which nothing else is ingredient, must " needs be from God; and that all this is true " in the doctrine of Jesus, needs no other pro-" bation but the reading the words."

#### CHAP XII.

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The absurdity of some religious Prints to Books of Devotion—the Bible—and Milton.

THERE can be no doubt but that they who added prints to religious books intended to affift the reader in raising in his mind clear and striking ideas of facred things; but the artists they employed have commonly been so injudicious as to render figures of a most serious and solemn kind objects of derision.

All graphical representations of God the Father are to be disapproved; for, instead of exalting our idea of the Deity, they elevate or lower it. In thinking of God, imagination forms an obscure but grand image of a sublime existence, KTAEI FAION, and the heart adores it; but the hand of the artist at once diminishes its grandeur, and divests it of its glory. Think of the great God of heaven and earth drawn by a painter under the figure of a little old man with a long beard, sitting in an elbow chair.

The Scripture introduces God speaking or appearing with terrific majesty. The earth shook, the heavens also dropped at the presence of the Lord. Tremble thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the slint

into a fountain of waters. It belongs to injudicious limners and sculptors to render this presence familiar. Hayman has one or two designs for Newton's Milton, in which God is introduced; in that which is presixed to the sixth book the Deity appears terrible, and the artist has shown great skill; but yet he can never equal imagination, and therefore his best efforts will appear desective. Obscurity aggrandizes images of celestial beings; once delineate them on paper, and render the idea clear and determinate, and you put an end to the awe of the beholder.

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I can easily understand, and readily admire, as a strong poetical sigure, the touching of Isaiah's hallowed lips with fire; but I cannot admire the engraver's representation of an angel from heaven with a blacksmith's tongs burning the poor prophet's lips with a live coal.

Quodcunque oftendis mihi fic incredulus odi.

Hor.

There is a great analogy between poetry and painting, but yet poetry may represent many things with great vivacity and beauty which will not bear an exact delineation on paper or canvas.

The representation of Satan in many serious books is so ridiculous, that one would almost imagine that the artist intended to laugh at the idea of such a being. Who can bear some prints of demoniacs, where the possessed are exhibited

vomiting up little black devils with cloven feet and long tails? If artifts thought such figures likely to excite or preserve devotion, they must have been as weak as their admirers.

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But as they have erred by familiarity, fo also from ill-placed grandeur. The nativity has ever been the favorite subject of painters. required that they should exhibit a stable; but. in order to dignify fo mean a place, they usually introduce a superb and fluted column of the Grecian architecture. The ox, the ass, and the manger, are faintly exhibited, but the grand pillar strikes the spectator with ideas of sumptuous magnificence. The birth of our Saviour in this humiliating place was intended to recommend humility by the force of example: but the painter comes, and, by a strange metamorphosis, converts the stable to a gorgeous palace. The artifice intended to raife veneration causes contempt, and the apparent falshood is highly indecent when it obtrudes itself among the pages of a Holy Bible.

Few books have had a greater popularity than the works of Bishop Taylor. Several of them are adorned with good plates by Faithorne; but others are of a ridiculous kind. The frontispiece to the Rules of holy dying cannot but excite mirth even in those who do not habitually sit in the seat of the scorner. On one side is the statue of a clergyman in his canonicals, with the inscription on the base, Mercurius Christianus. In the clouds, opposite to him, is the figure of

an old man, with a flag in one hand and a crown in the other, in a fitting posture, intended to represent Jesus Christ. My reader will immediately fee the abfurdity of introducing Mercurius in the same picture with our Saviour. On the other fide is represented, in a most childish manner, hell and the devil. Here the figures are shockingly deformed; but they are calculated to strike terror into none but children and those who labor under the weakest superflition. The book is excellent, and has been read by the devout with great edification. It is to be regretted that it was deformed by fuch a picture, which appears to be dictated by folly, and is ludicrous in the eyes of every fenfible observer;

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The prints inferted in the Common Prayer Books are of a kind which none but the ignorant and vulgar can admire; and even they can receive no advantage from them. Such persons may be diverted from devotion by them, instead of being guided to it, or animated in it. That entitled Jesus tempted by the Devil, is almost as ludicrous as if it had come from Hogarth or Bunbury. The devil has a crown and sceptre, a modern coat, apparently a pair of boots, and from his rump hangs a tail resembling what is called a pig tail.

Endeavours to represent the Trinity by a triangle might be spared. The miraculous gift

of tongues has been lowered in the reader's conception by the painter's art. In most sculptures angels are too much familiarized to be revered.

In Sparke's Feasts and Fasts there is an engraving to represent our Saviour's Passion. He is drawn praying in the garden, and supposed to be saying—Father, if thou wilt, take this cur from me, &c. And there appeared an angel from heaven comforting him. The cup is in this place evidently a sigurative expression; but the artist represents an angel actually reaching out of the clouds a real cup in the form of a common drinking glass or rummer, and handing it in the attitude of a tavern-waiter with a glass of wine.

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Nelfon's Festivals is an excellent book, and a great favorite with all the devout. I am concerned that it should be disgraced by two paltry plates, as frontispieces, which lessen the reverence due to the whole subject. On the back ground of one are our Saviour and Satan on the mountain. Satan is represented with a tail, as usual; and, if he had not wings, would present the idea of a cat standing upon her hinder legs. It is improbable that any Christian can be delighted or improved by such sigures; but it is certain that many may be offended and lose that veneration for sacred things which was favorable to their virtue and their peace.

By inspecting popular books of devotion many other absurd prints might easily be pointed out; but I mean not to increase the ridicule. I wish n-

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all fuch difgraceful prints could be torn out and committed to the flames. What an idea must a Mahometan or a sensible Indian entertain of Christianity, when he sees such filly figures in books sanctioned by the most awful authority?

I know it will be faid that such prints are intended only for weak brethren and sisters, for children, and old men and women in their dotage. Perhaps this is true; but others unavoidably see them, and they suggest a ridiculous idea on sacred subjects, not easily to be banished when once admitted. He who has so far divested himself of natural awe as to laugh at what is venerable, will not, without a greater effort than most men are willing to make, raise in his mind a due degree of respect in the contemplation of heaven itself and its King.

The greatest painters whom the world has yet seen have shown that they were able to represent sacred subjects, not only without lowering them, but with great addition to their inherent sublimity. They chose grand subjects, and their genius expanded to grasp the magnitude. Such, and such only, may be imitated by the little artists who draw for common books of devotion; but I think it would be a good rule, never to represent either the God omnipotent, or the Evil Spirit, embedied. Painters should not deviate into heathenism by consounding Jehovah with Jupiter, or Satan with Pluto-What mortal hand shall presume to paint him in a mortal form and a material vestment, who

is diffused over all space, and who clothes himfelf with light as with a garment?

Let the limner practife an excellent rule fug-

gested by Horace for the poet:

Quæ desperat tractata nitescere posse relinquat.

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### CHAP. XIII.

The Happiness of a Life of innocent Obscurity— Inconveniencies attending Fame — Vanity — Ambition.

THE Choice of Hercules, and other pieces of a fimilar tendency to be found among the ancient moralists, were a beautiful and efficacious mode of conveying a fine moral lesson. They powerfully stimulated the minds of young perfons to neglect the blandishments of vice, and to follow virtue over the rugged steep that leads to glory. Hercules made an honorable choice; and his example was intended to fire the soul with emulative ardor.

Ambition is useful, as it calls for those fine exertions which contribute to meliorate the condition of man, to improve all that Providence has allotted him, to perfect art, and adorn society. Happy it is for the public that man is so formed as, for the sake of same, to relinquish sase, and devote his time, his health, his life, to labors,

labors, which, while they dignify himself, enrich, embellish, and aggrandize an empire.

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And great is the pleasure attendant on exertion, and sweet the reward of applauding sellow-creatures, when the exertion is virtuous and successful.

Magnum iter intendo; fed dat mihi gloria vires.

But there is a great deal of unfuccessful exertion in pursuit of same, and many, after sowing in pain and labor, reap only a harvest of disappointment.

For the sake of those and of others who find not opportunities to distinguish themselves, it is useful to suggest consolatory topics, and such as point out the pains and penalties of same, and the ease of a life of inglorious retirement. Nor is it fair to attribute whatever is said on this side of the question to the same motive which induced the fox to exclaim, that the grapes were sour. There are certainly a thousand solid comforts to be enjoyed in a state of obscurity, which are bartered for the slattering distinction of popular applause.

He who is laboring to emerge from obscurity, and whose mottoes are the spirited passages of Virgil,

Tollere humo, victorque virum volitare per ora. —

Mens agitat mihi, NEC PLACIDA CONTENTA QUIETE EST.

immediately draws upon himself the watchful eyes of competition. His equals, over whom he attempts to rise, shoot at him from the ground the shafts of envy, and those who have already risen, assail him from the turret with the missile weapons of jealousy. The success and final result of his attempts are doubtful; but the wounds and arrows of outrageous enemies are, in the mean time, sensibly felt, and often inslict on his peace a wound incurable.

When a man is once rendered conspicuous, once become the subject of conversation, not only those who envy his distinction, but those who, from want of sense or of knowledge, misunderstand his conduct, employ themselves by secret influence or open enmity to reduce him

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to their own level.

The greatest excellence is the most likely to be misunderstood; for sew are qualified to be competent judges of singular pre-eminence. According to a just opinion, they who would form a judgment in learning, in arts, or in life, of an exalted degree of perfection, must themselves possess it, and be able, while they give the criticism, to exhibit the example.

From the malice of envy, the mistakes of ignorance, the levity of thoughtlessness, it is impossible that he who is lifted up and become a mark should not frequently be wounded with a poisoned arrow. If he has sensibility, his condition must be painful though it may be exalted. Like the traveller on a bleak hill, he must bide

the pelting of the pitiless storm, and envy the shepherd in the vale his hovel and his cot.

The smallest specks are most visible in the whitest raiment. The common infirmities of human nature, arising from bodily sickness or momentary ill-temper, are noticed in conspicuous characters, and exaggerated by malicious ingenuity. They are remembered long, and perhaps never forgiven. In a common man who would have taken notice of such peccadilloes as are handed to posterity of Samuel Johnson? The little infirmities of the man have given such offence, as to prejudice many against the writer.

But he will not be troubled with externals only. He has within him a restless spirit, which suffers not his eyelids to close in the soft hours when unambitious mortals enjoy the sweetest

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Μαλακω δεδμημενοι ύπνω, ——
of him it may be faid

ou the warration engers.

A state of solicitude cannot but lose many solid satisfactions, though it should be allowed, as is indeed true, that the alternate excitation of hope and sear is attended with considerable delight, in consequence of the exercise it affords.

It were easy to add on this subject an abundnce of common-place remarks on ambition, glory, vanity, fame, ease, retirement; but this kind of common place, which every one allows to be true and solid, every one neglects, because, like the sun, it is self-evident and familiar. I wish to draw my reflections from real observations on life.

Respicere exemplar vitæ & veras hinc ducere voces.

From real observation then I am able to pronounce that persons who live in their families a regular and temperate life, persorming their relative, social, and religious duties, appear to enjoy more tranquillity and self-possession than the various tribes that are for ever struggling to emerge from the level on which their birth and circumstances have placed them. Ever restless, they taste not the pleasure of repose; and, as the desires of ambition, like those of avarice, increase with possession, they are strangers to contentment as long as they live, that is, to the sweetest ingredient of life.

When it is confidered that, besides the certainty of incurring slander and misrepresentation, and feeling much uneasiness, and foregoing many most desirable comforts, the ambitious are also in danger of infamy where they expected same, and contempt where they demanded honor, they will, it is to be hoped, represented randor, and learn to seek enjoyment in governing themselves and their families according to wisdom and justice. And let them not think that the public service is deserted by them; so

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when every man, according to the Scripture-rule, studies to be quiet, and to mind his own business, the public will be better served than by the officious and pragmatical activity of the vain.

Though the favor and applause of men may gratify vanity, and promote pecuniary interest for a sew years, yet of how little value will they appear at the close of life? Men know but little of each others real character and merit, and frequently err by undervaluing and overvaluing them. They have lavished same and glory on the undeserving, and denied them to their greatest benefactors.

Milton had very little reputation as a poet while alive. And as to posthumous fame,

Si post fata venit gloria, sera venit.

Churchill had a thousand times more popularity while he lived than Milton. He owed his popularity to politics. It interested the factions of the times. Milton's times were factious and turbulent enough; but he did not write political poetry. And violent partisans cared little for old Adam and Eve, and the blissful scenes of Eden's Garden.

Men are so apt to envy, to err, and to be ungrateful, that a wise man will take care, if possible, not to let the fabric of his happiness rest on a pillar so tottering as the people's favor. He will endeavour to do good and to act reasonably,

and leave popularity to follow her own caprice, and not let it be faid of him

Palma negata macrum, donata reducit opimum.

Hor.

It is the great business of Christians to rise above the world, to do right actions, not as men-pleasers, but unto God and their own confciences; and happy they who quietly walk in their pilgrimage through this world, through the vale of peace, neither pursuing same, nor declining it when it comes as the temporal reward of goodness, but looking for applause of Him who seeth the heart, and whose approbation is the only true glory.

But even here man must be on his guard against vain-glory; for many have appeared to be religious, and to despise glory, who were anxiously seeking it, deceiving themselves and others. Sape homo, says St. Austin, de vano gloria contemptu, vanius gloriatur.

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# BOOK THE SIXTH.

#### CHAP. I.

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Religious Subjects neglected from Prejudice — their Importance. — They are Moral Philosophy under a stronger Sanction.

HOPE my readers will not think that I deviate into an uninteresting subject, when, in the course of the Winter Evenings, I am sometimes led to consider that which is the business of every man, and far more important than the finest disquisitions in Science, Ethics, Arts, and the Belles Letters.

Eque pauperibus prodest, locupletibus æque,
Eque, neglectum, pueris, senibusque nocebit.

The present season of Christmas naturally leads to the contemplation of religion. Indeed a subject in which all men are at all times deeply concerned, can never be unseasonable.

I am forry to observe, that such subjects should be considered as dull. But I was surprised a little while ago, on mentioning my design to touch on religious topics, to hear from a sensible man, that he wished I would not, as I might depend upon it, my book would be more generally acceptable if religious topics were entirely excluded. "If you write a religious book, he faid, you must expect few readers but old women with their spectacles; you will stand no chance of getting rid of the copies, unless the Societies for promoting religious knowledge, and for the propagation of the Gospel, should think proper to give them away."

This prejudice against religious books, which I fear is too prevalent among those who call themselves men of pleasure, gaiety, and fashion, is very unfortunate, as it tends to cut off some of the best opportunities of deriving a knowledge of that which through ignorance alone they despite.

Indeed, it must be acknowledged, that in the great abundance of religious books for which this country is remarkable, there are many which rather injure the cause which they were written They were perhaps only written to advance. for a particular fect or perfuafion, and when they fall into the hands of those who are not attached to any party, but judge from their own reason and unbiassed sentiments, they excite ideas unfavorable to religion in general. A poor ftyle, wretched arguments, cant, hypocrify, fanaticism, will give a difgust to the sober-minded, and much more to those who are little inclined to serious ideas, however well recommended by a polished ftyle, and a dispassionate appeal to reason.

Such books may perhaps produce a good effect among those classes for whom they were intended, though they appear to persons of education, replete with gross absurdity. They are not therefore

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to be utterly despised, though they may be neglected; and it is unfair and ill judged to form an idea of all religion and all religious treatifes from the zealous but poor attempts of illiterate enthusiasts. It is like forming a judgment of poetry from the works of Tom D'Urfey. Though, be it always remembered, that the disciples were poor fishermen, that religion may be understood without critical erudition; and that many a good man without learning has comprehended the vital and effential parts of religion better than the most learned professor of theology in the most celebrated university. While the one was inspecting dictionaries, the other was examining his own heart; while the one was toiling at languages, the other was engaged in labors of love.

There are in the English language great numbers of religious books which cannot fall under the censure of absurdity, but are at once rational and beautiful. I wish my reader to enter on the study of religion by reading them, and he will asterwards relish real piety wherever he finds it, even though it should appear in a style of rude simplicity.

But many fashionable freethinkers are much conversant in polite and classical authors, and to pass from them to some of the simple works of mere devotees is too violent a transition. It is for that reason that I recommend to them the sermons of the best writers; and hope they will not be so far prejudiced against them as to condemn them unexamined.

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After a taste shall have been formed for religious subjects from the works of Addison, Hooker, Hammond, Taylor, Grotius, Bishop Bull, Dr. Lardner, Locke, Clarke, and the sermon-writers of the first class, the mind will learn to take a pleasure in those books of humble piety where the excellence of the thoughts and doctrines must shine by its own lustre, unadorned with the graces of language.

It is natural to suppose, that human inquiry will be most willingly conversant on the most important subjects. Life, death, and immortality, have in them an inherent value, in comparison with which all other things appear like dust in the balance. There are consequently more books, I believe, in divinity than in any other department.

But can I, after so many and so valuable labors, add any thing useful? I fear not; yet as religion is a subject that must frequently be considered by all who think with seriousness, I have also frequently considered it, and shall beg leave to write my thoughts of it with that humility which becomes all men, and which perhaps may be particularly required in me.

I am struck with awe at the very subject. A poor frail mortal sits down to examine the works and words of his omnipotent Maker. If he should mistake in his conclusions, he may offend his God, and lead others into dangerous temptation.

But he is encouraged by example. He is encouraged by the authority which commissions many to expound the Scriptures, and to teach

the people. And if errors are errors of judgment only, unaccompanied with presumption, there is every reason to believe them venial.

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The prejudices against religious writings are highly unreasonable; for what is religion but moral philosophy under a higher sanction than the best human reason could give it; what but the best efforts of human reason, controlled and directed by the will of God?

And can it be illiberal and narrow, or in any respect unworthy the most exalted of the human race, to study this will of God? to trace the beams of celestial light wherever the least glimmering appears in this darkling vale.

The study of divinity, or Christian philosophy, is a sublime employment of our faculties worthy of the greatest philosophers. What are mathematics, languages, arts, to the contemplation of the great fountain of all knowledge, of all beauty, of all excellence, the Father of Lights?

To neglect the topics of religion in my Winter Evenings would, I think, be a culpable omission; and I hope few readers are so little attentive to their chief concern as to think whatever is said on that subject unimportant.

After so much has been written in this country by the heroes of Christianity, I can indeed hope to add but little; but if I only turn the attention of a few to the subject, the attempt will not be useless; and what pleasure arising from polite letters and classical knowledge can equal that of seeking for oneself, and showing to others, the THINGS THAT BELONG UNTO PEACE?

#### CHAP. II.

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The parochial Priest—Dr. Burton's Latin Poem entitled Sacerdos Paræcialis rusticus—Of the Government of a Parish—The Necessity in the present Age of being assisted by the opulent Parishioners, in accomplishing a Reformation of Manners.

In the estimation of reason sew, if any, employments are more honorable than that of the pastor of a parish, the true normal Accor. It is the business of his life to dissuse happiness and knowledge. His own wants and those of his family require some regard to pecuniary emolument, and justify an endeavour to obtain a competency; but his attention to lucre is but secondary and subordinate. His professional employment, and the purpose of his life, is the communication of happiness and knowledge: a most honorable profession, to be seeking wisdom at the sountain, and to be dispensing it to all who ask for it.

I am speaking of the profession, not of the professors. I am aware that many a satirical tongue will be ready to detract from them, when compared to the profession in theory, and to exaggerate those human frailties in them which in others they would palliate. But when I descend from the profession to the professors, I think I may affirm, that in no rank of society are more respectable members to be sound than in the clerical. They ought, it will be said, to be superior

in learning and virtue to others, as the master should excel his scholars, and as their studies and education tend to the advancement of human excellence to its highest perfection. Human frailty excepted, they have been, and often are, what they ought to be in the eye of reasonable expectation. It is not possible to satisfy the demands of fanaticism, puritanism, and enthusiasm.

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Dr. John Burton seems to have viewed the character of a parish-priest with singular admiration. He frequently speaks of it with a degree of rapture. The following passage from his Saccerdos Paracialis is pleasing.

O felix studii, qui non ingloria ruris
Otia tutus agit, procul ambitione metuque!
Qui recolens quicquid dignum sapiente bonoque,
Providus æternæ meditatur seria vitæ,
Gaudia despiciens peritura; Deoque vocanti,
Cujus sacra gerit, magno lætatus honore,
Impendit curas, animamque relinquit in astris.
Non illum potuit Syren, damnosa voluptas,
Flectere, non miseros agitans discordia cives,
Nec malesuadus honos, nec lucri prava cupido;
Sed pietas, cœlumque sides amplexa, remotum
Ad majora vocat; fortunam dona ferentem
Subjiciens pedibus rigidique pericula sati,
Atque alio patriam monstrans sub sole jacentem.

Felix qui, late turbantibus æquora ventis, Civiles tuta prospectat ab arce tumultus, Immunis culpæ simul, immunisque pericli Cætera securus sancto vacat usque labori, Sedulus & populo prodesse Deoque placere. He proceeds to exemplify the character by the instances of Bernard Gilpin, Hooker, Herbert, and Hales. A long list might be added of men, of whom it is doubtful whether they had not acquired a participation of angelic perfection even in this low abode. They seem to have been sent by Providence as models of excellence, to show at what height human nature can arrive by its virtuous efforts, assisted with divine grace, notwithstanding its weakness and corruption.

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Many no less exemplary than these have died

unknown,

- caruere quia vate facro.

Multitudes who lived in the practice of every Christian virtue, and died in the faith, truly faints, if any mortal can possess that title, now sleep in peace, with nothing over their graves but the green-sward. In the estimation of heaven, it is probable, that they were deemed more worthy of a mausoleum than kings and conquerors.

As a tree is known by its fruits, let Christianity be tried by the virtuous men it has produced. I do not think that the most celebrated philosophers among the heathens have equalled the virtue of many parish-priests, who spent their days in the uniform practice of piety and benevolence, of many whose lives are accurately recorded, and of thousands more who lived and died in the obscurity which they loved, in the straw-rooft vicarage of some sequestered hamlet.

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But objectors are inclined to complain that the labors of the parish-priest are not often attended with any remarkable effect; that parishes continue profligate notwithstanding the preaching and example of the most pious and learned incumbent. They may, it is true, be profligate notwithstanding these advantages; but is it not reasonable to believe that they would be more profligate without them?

But that the clergy may possess all that weight which their characters, their instructions, and their services entitle them to, it is necessary that the richer and higher orders in their parishes should set an example of paying them respect, and co-operate with them in securing, as far as is possible, a regular and decent observation of the Lord's Day.

The great requisite is, to give the clergyman of the parish AUTHORITY. But the esquire and justice of peace are often jealous of his influence, and, instead of augmenting, are usually ready to diminish his power by vexatious opposition. They form a party to carry every point against him in the vestry; little considering, that, in lowering the persona ecclesiae, or the parson, they contribute to destroy the subordination of society, and to lessen themselves in the eyes of their inferiors. The clergy and gentry should mutually and cordially assist each other in promoting good morals, good order, and every thing conducive to social peace and to humble industry.

These are not times in which ecclesiastics unassisted by the laity can do much towards the

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reformation of the public. They were once viewed with a reverence which fecured obedience to their exhortations; but this was before the general prevalence of infidelity. The lowest of the vulgar have now learned to talk of the national religion as a mode of superstition, and to despise its ministers, especially when a demand is made on their property. I have seen low persons who revenged the exaction of tithes, not only on the rectors and vicars, but on the Church, on the Christian religion, and on the Bible.

Those among the inferior ranks, who still retain a reverence for religion, are too often seduced by methodists from the parish church, and endeavour to evince their zeal and attachment to their self-appointed pastors, by professing a contempt, if not a hatred, for the regular minister of the parish. His endeavour to preserve the dignity of his order is stigmatized as pride, his claim of his just dues as avarice, his rational style of preaching as the cold and languid performance of one who is laboring for hire in an employment which

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These opinions are disseminated with industry, and thus the lower part of the parish are soon divided into two parts, equally inclined to obstruct the beneficial operations of the minister, the sceptical and profligate on the one hand, and the enthusiastic on the other; unless therefore the better fort unite with him, and give him that power which is necessary to accomplish the purposes of his profession, he is in danger of being set

fet at nought, and all his endeavours may be rendered ineffectual. y. 9 A. H. O nature.

A clergyman has often a difficult part to act. The times are fuch, that all the richer and higher people of his parish affect to be people of fashion. They bring into the village the manners and amusements of the metropolis. If, on one hand, he refuses to join in them, he is an unwelcome vifitor among the rich; and if, on the other, he is seen too much engaged by them, he is despised by the poor.

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The rich should allow him to be fingular and referved, without thinking him difagreeable or unfashionable. He is a public character, and stands connected with all the parish, of whatever degree. in a very intimate and important relation. It is his duty to ferve both rich and poor, and in making himself agreeable to one, he must not so far forget the other as to neglect his duty and to give offence. But nothing in clergymen gives greater offence to the poor than avoir du monde.

Whether he may possess the graceful and polite accomplishments or not, the rich parishioners should make it a point to support him with their countenance, in all the duties of his office. This support of the richer parishioners appears to me to be the principal thing wanted to render the clergy efficient in promoting the great purpoles

of their institution.

The filrface of the globe becomes every more known renlarges the field of modern hiller

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# for at in uples, and all his endeavours rendered in few LILL . A A D constant

Learning — Some inconveniencies attending the present Pursuit of it unknown to former Ages — Multitude of Books.

HILE the objects of learning are increased, the time to be spent in pursuit of it, according to the modes of modern life, is greatly contracted. Every year produces some valuable work in some department of science or polite letters, and the accomplished scholar is expected, and cannot but wish to give it some attention. The art of printing has multiplied books to fuch a degree, that it is a vain attempt either to collect or to read all that is excellent, much more all that has been published. It becomes necessary, therefore, to read in the classical fense of the word, LEGFRE, that is, to pick out, to felect the most valuable and worthiest objects, not only the best parts of books, but, previously to that felection, to chuse out of an infinite number, the best books, or at least those which are best adapted to our particular purfult or employment Without this care there is danger of confusion and distraction, of a vain labor, and of that poverty which arifes from superfluity.

Inopem me copia fecit.

The furface of the globe becomes every day more known, enlarges the field of modern history,

geography, botany, and furnishes new opportunities for the study of human nature. At the revival of learning, voyages and travels constituted a very small part of the scholar's and philosopher's library; but at present, in England only, the books of this class are sufficiently numerous to fill a large museum. He who would understand human nature must inspect them, and he will also find it necessary to have recourse to the Dutch and the French travellers. A man might find employment for his life in reading itineraries alone.

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The late great improvements in science have multiplied books necessary to be read by the general scholar to a wonderful extent. The volumes of scientifical and literary societies or academies are infinite. The mineral, the vegetable, and the animal kingdoms have been accurately examined, and the result brought to public view, in crowded and bulky tomes. The minutest productions of nature have been described with productions of nature have been described with productions, from the hyssop on the wall to the cedar of Lebanon, from the atom to the mountaing from the mite to man, the whale and the elephants

The study of antiquities has added greatly to the number of books. Politics, history, and law, have crowded the library.

The field of divinity has been most industriously cultivated, and the harvest has been rich. The age of Methusalem would be too short to read all the theological works of English divines; to which must be added the excellent productions

of France, Holland, and other neighbouring nations. Biblical learning alone, fo pregnant is the facred volume, would occupy a long life, exclufively of all attention to practical theology.

Moral philosophy, both systematical and miscellaneous, is fo far extended, that if it is all neceffary to the conduct of life, every man must die without knowing how to live; for the longest life would not afford opportunities for it's fludy.

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Philology and criticism have appeared in books which equal, or exceed in number and fize, all the original works which it was their prime intention to elucidate mavorqual search and

- A species of books, unknown to the ancients, and fuch as are found to attract more readers than any others, has arisen in the last century; I mean romances and fictitious histories of private and familiar life under the name of Novels.

. Add to all this a vaft quantity of poetry or verse of all kinds, and on all subjects, add tragedies and comedies; add pamphlets in all their variety, fugitive papers, publications of diurnal intelligence, and other fum becomes for great as to lead the student total degree of despair.

of I have already faid that not only the work to be done has increased upon us, but the time of doing it has decreased, according to the modes

of living which now prevail. b to blad and ...

Early rifing is not in vogue. Breakfast, with all the apparatus of tea-drinking, occupies a long time. The hair must be dressed with taste, or the fludent will find his learning will not give

him admission into the company of people of condition and fashion, nor indeed into any company.

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The newspapers must be read; else conversation may lose one of its most abundant sources.
The coffee-house perhaps claims an hour. Morning ealls must be made, and cards lest in keyholes or with servants, or friendship and patronage
may be irrecoverably lost. A morning walk or
ride will conduce to an appetite, and the person
must be dressed from head to soot before a genteel
student can think of meeting company at dinner.
Very little time, it is evident, can be found in the
midst of all these necessary occupations for poring
over solios. To neglect any of them for his book
a man may be in danger of being called an odd
fellow, and dismissed to Coventry.

But the morning loss, you will say, may be recovered by the diligence of the afternoon. Impossible; for the hour of dining is the same which in the days of that polite scholar and fine gentleman, Sir Philip Sydney, used to be the suppertime: and convivial pleasures are so great, as to render him who should relinquish them for musty books obnoxious to the imputation of an ascetic or a bookworm. Indeed the mind is unfit for contemplation after a full meal and a generous glass. Various amusements intervene to employ the time till the hour of repose closes the season both of action and contemplation.

While so much is to be done and so little is the time, how can we expect to find many prosoundly learned? And yet there is as much pretention to learning, and as much volubility upon all subjects of science as could be expected in the most erudite age. How is this phenomenon accounted for?

In the first place, superficial learning, quite enough to qualify talkers, and to satisfy common hearers, is easily picked up by reading the newspapers, and periodical pamphlets, in which little scraps are dealt out, like small wares at a retail shop for the convenience of the poor, who, though they have no store-room, make shift to live from hand to mouth, and hide their poverty.

In the next and the principal place, a reliance ON GENIUS, as it is called, without application, gives a boldness of utterance and affertion, which often fets off base metal with the glitter of gold. Never was an age when there were fo many pretenders to GENIUS. The great art is, under the confidence of genius, to make the most advantageous difplay of the little learning you have, to disparage what you have not, to put a good face upon defect, and supply weakness and want of real courage by a noify confidence and boifterous pretension to native powers, above the reach of application. It is not uncommon to throw contempt upon all who show, by their willingness to labor in pursuit of knowledge, a persuasion that, though a man may be born with powers to acquire knowledge, yet he is not born with knowledge acquired, with innate science, history, philosophy, and languages.

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Knowledge may be acquired by one man fooner than by another, and in much greater abundance; but it must be acquired by application, fince it is neither innate, nor can be mechanically infused.

And fince the field of knowledge is enlarged, and the time to be spent in cultivating it contracted, it is requisite that the student should select a little part of the field only for cultivation, and by husbanding his time, so as to dig and manure it well, to carry home a good crop of corn, while others are contented with spontaneous weeds, leaves, thorns, thistles, chaff, and underwood.

Let him enjoy the prospect of the fine country around as far as the horizon extends; but let him be satisfied with cultivating a little ferme ornée well laid-out, prettily diversified, and within a moderate enclosure.

### CHAP. IV.

Of the Benevolence of the Age.

Sui memores alios fecere.

IF any one should be disposed to censure with uncharitable severity the vicious manners of the present age, I should wish to lead him through the environs of London, and point out to him the modern palaces erected for the poor and the

afflicted of all denominations. These, I would say, are the trophies of Christianity; and these, we are taught to hope, shall cover a multitude of sins, and plead powerfully in savor of transgressors at the mercy-seat of the Most High.

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I was walking one fine morning in St. George's Fields, when the fun shone delightfully, and gilded the spires of the numerous churches in my view, and seemed to smile on the windows of the various public edifices devoted to charity around me; when I could not help exclaiming, Surely the great Father of us all, when he looks down with indignation on the crying sins of yon great city, will turn with complacency to these momuments of charity, and blot out whole pages from the tremendous volume, where he records the offences of his savorite creature.

I went on musing on the multitude of charitable institutions by which this country is honorably distinguished; and, though former times have many illustrious examples of munificence to produce, yet I congratulated myself on being born in an age in which Christian charity never shone with greater lustre.

I confined myself, amidst the multitude of noble examples which occurred, to those which have appeared within a few years, and which have been seen by the race of mortals now alive.

One of the first which was suggested to my memory was that of Mr. Hetherington. I do not recollect that any particular provision had been made for the necessitous blind, laboring

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under the additional burden of old age; though from the dictates of common fense and the example of our blessed Saviour, it might obviously have been concluded, that the blind are in a peculiar manner objects of Christian charity.

Mr. Hetherington has provided comfort for fifty of these objects in perpetual succession, by an annuity of ten pounds a year each, during the remainder of their dark pilgrimage. He set a noble and almost singular example by bestowing his benefaction while he was yet alive, and the example has been most honorably followed by Mr. Coventry, who has made a similar provision for thirty more, with a like exemplary bounty.

He again has been imitated by a benefactor, who, chusing to do good clandestinely, has alleviated the missortune of an additional thirty, and left it to heaven only to record his name.

At the very mention of Jonas Hanway, all that is benevolent rifes to the recollection. The marine fociety has two effects so important, the providing for the poor vagabond, and the raising of a nursery of seamen, that it is no wonder the name of Hanway, to whom it owes its greatest obligations, is held in high rank among the benefactors to this country.

Who ever ventured to appear the public advocate of the chimney-sweeper but Jonas Hanway? The poor infant of five or fix years old, without shoes or stockings, almost naked, almost starved, driven up the narrow flue of a high

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chimney, driven by the menaces and fcourge of an imperious mafter, and fometimes terrified with flames! Think of this, ye mothers who carefs your infants in your laps - think of it, and whenever you meet the poor footy babes. drop a pittance in their hands, and they shall fmile in gratitude, and feek a folace of their woe in the purchase of an apple or a cake; and at the same time, exert your interest and abilities, like Jonas Hanway, in preventing the employment of babes in a work under which the hardened veteran might fink with pain, terror, and fatigue. There was indeed no species of misery which this indefatigable philanthropift did not endeavour to relieve. Happy, had his abilities as a writer equalled his zeal as a man. But his excellent plans were fometimes neglected, or contemned, through a deficiency of proper eloquence to recommend them. But for what he intended, and what he performed, his name shall be handed down to late posterity, while his bust stands erected by gratitude among the tombs of kings, and greater than kings, those who, though private persons, enlightened the understanding and alleviated the miseries of their fellow-creatures.

Of Mr. Howard's heroic philanthropy the world wants no monument more honorable than the eager plaudits of his own countrymen. By a strange forgetfulness, the state of prisons in this and other countries was deplorably neglected, and a degree of punishment was inslicted by the

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cold, the dampness, the filthiness, the wretched diet and accommodation, and the confequent diseases of the dungeon, far greater than the most rigorous severity of the most fanguinary laws ever intended. Mr. Howard, by vifiting the prisons, by fuggesting improvements in them. by causing a sense of shame in the conductors of them, and by raifing a general attention to the subject, has already diffused a gleam of comfort in the dark mansion, where misery unutterable fat and pined unpitied in hopeless agony. Loaded with chains, confined with iron bars and masfy walls, the guiltless prisoner heaved his sighs, and poured his tears, and liftened to the clock which once called him to cheerful industry, but which now only reminded him of the flow progress of the tardy hour. Every one breathed contagion. and whether he deserved death or not for his crime, he was likely to incur it in the loathsome prison with all the aggravation of lingering languor. Great as was his mifery, few gave themselves the trouble to notice it. Many feared infection if they approached to examine, and many, difgusted with the infamy of the guilty, scarcely acknowledged that the prisoner deserved compassion. But Mr. Howard, regardless of ease and life, incurred every danger, and quite forgot their failings in their woe.

But it is unnecessary to dwell on Mr. Howard's praise. Fortunately the public have taken it up; and there is some danger lest panegyric

should be carried to an excess which frustrates its own intent, by creating a sense of satiety.

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The Society for the relief of Prisoners confined for Small Debts deserves to participate Mr. Howard's fame.

Many were the prejudices formed against the society instituted for the recovery of drowned persons; but let any one place himself a moment in the situation of a parent suddenly bereaved of his child, and, if he is not unseeling in his nature, he will want no argument to induce him to give it every encouragement. Doubts were once entertained of its success, but they may be now removed by ocular demonstration. It is indeed a most affecting sight to behold those who were snatched from the jaws of death walking on the public days in solemn procession, and paying a grateful obedience to their benefactors.

The Dispensaries established, and liberally supported in various parts of the metropolis, are an additional proof of the indefatigable benefi-

cence of the present age.

But I know many will be ready to detract from the inftitutors and benefactors, and to fay, that these plausible charities are begun and supported by many who mean no more than to gratify their vanity, or promote their interest. There is reason to suspect that this may, in some instances, be true, but not in all; and while so much good is produced, it is narrow and invidious to derogate from the promoters

of it, by attributing their activity to felfish incitements.

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What can be faid of the thousands of unambitious and disinterested persons who eagerly crowd to present their guineas in contribution to every useful mode of beneficence for which their assistance is publicly solicited? It would be no less unreasonable than mean to attribute their bounty to vanity, or any other sinister consideration. To avoid the very suspicion, many give most ample donations and conceal their names; but those who do not, ought in candor to be supposed desirous of dissusing the influence of their example and authority, rather than of seeking the applause of the world, and the reputation of generosity.

Of the various hospitals which surround the great city, and form a better desence for it than the strongest fortification, I have said nothing, because they were chiefly founded in preceding times; and I wished on the present occasion to be confined to recent instances, and to such as have occurred within the memory of the rising generation.

that the benevolent virtues are by no means diminished among us, but that they flourish more and more under the guidance of judgment and experience; and may they still flourish, and may every one be anxious to have a share in them, that he may have something to yeil the multitude

of his transgressions when he shall be summoned to give up his account at the tribunal of an omniscient and almighty judge.

# CHAP bow hallow visualist and the ment

Of Sunday Schools.

In this free country a strict plan of police cannot easily be established and carried into complete execution. Preventive measures and summary proceedings would often infringe that liberty which is an Englishman's glory. The consequence is, that capital punishments are more frequent here than in absolute governments.

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But capital punishments, though shocking in their nature, and conducted so as to strike terror, are yet sound experimentally insufficient to promote a general reformation. They cut down the tree that bears evil fruit; but it would be a more successful method to graft the stock with a more generous cion. If it is possible to meliorate the root, the tree that would otherwise have only cumbered the ground, will in time mature its beautiful blossoms to clusters of fruit equally useful and delicious.

But in what manner shall the reformation begin? Old offenders may be sometimes restrained by fear, but seldom admit an entire renovation. Therefore the experiment must chiefly be made on the young.

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The children of the rich are usually educated with considerable expense. Whether the methods in which they are trained are the best that could be contrived or not, it is certain that the rich cannot, from their state of independence, fall under the regulation of the charitable. Poor children then are the objects on which charity must exert herself in her endeavours to effect a national reform.

The majority of every nation must of necessity consist of the poor: and if the majority can be improved, there is great reason to suppose that many in the minority will receive benefit from the example; and that, upon the whole, so much good will be produced as may be said to meliorate the morals of the whole people.

Charity fchools were established with this laudable intention; and, though many plausible objections have been made to them, yet there is reason to think that, as far as they extended, they contributed considerably to the accomplishment of their original purpose. But though they are numerous, they are by no means universal; and, on their present plan, they cannot possibly comprehend all the poor children of a populous parish.

To supply their desects, and to serve a thoufand desirable purposes, Mr. Raikes of Gloucester has instituted Sunday Schools. To the honor of the age, his example has been eagerly followed. The plan is at prefent only in its infancy. Time and experience can alone show, in a full and infallible light, its real utility. It is proper, however, to render it an object of general attention, that it may have the advantage of a fair trial of all from as bayimnos ed

They who know how much time is necesfary for the inftruction of children, will entertain doubts whether an hour or two, after an intermission of fix days, will be sufficient for any great purpose, and whether the little that is then learned will not be obliterated from the memory by the natural effect of time, and the intervention of a variety of objects which have no relation to the Sunday's Jesson. Boys who go to school spend seven or eight hours every day in the week, for a year or two, before they learn to read with competent facility.

This cannot be denied; but then it should be confidered that the superintendent may fet a fliort task to be learned in the course of the week, fuch as the child can attend to with advantage under the eye of the parents, who, though they should not be able to read, may yet, by their authority, take care that the child looks into its book during half an hour every evening when the daily labor is concluded. Without the co-operation of parental authority I fear little will be done; with it, there is a chance that fomething may; and the parents themselves may derive some benefit, by virtuously endeavouring, according to the best of their

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power, to promote their children's improvement.

If the parents can read, and are duly defirous of ferving their children, they may inftruct them according to the method prescribed by the teacher, and the Sunday attendance may be considered as a probationary exercise or examination.

But if the child should not learn to read; it may yet learn something more valuable. It may learn the principles of religion and moral honesty. It may learn to say proper prayers, the Lord's prayer, the Creed, and the Catechism by rote and frequent repetition; and they who know the extreme ignorance of children in the lowest rank will not deem these contemptible acquisitions. They are such as may have a good effect on the whole lives of the laboring part of mankind, save them from many errors and crimes, and at the same time, conduce to promote a spirit of piety and a due degree of submissive obedience.

Christianity may certainly be understood to all the purposes of salvation without learning; and perhaps the honest laborer, who receives the plain instruction of the Sunday schoolmaster, and treasures it in his heart, and acts up to the little knowledge he possesses with firm faith and true humility, is a better Christian than the learned theologist who disputes with all the pride of syllogistic skill in the schools of divinity. Compare the child who has learned only this little to the mere vagabond, or the wretched pickpocket in London streets, who scarcely ever heard

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the name of God or Jesus Christ but in an oath or execration, who imbibes the arts of villany from his cradle, and dies at the gibbet

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Supposing children should learn nothing, in consequence of the shortness of the time devoted to instruction and the distant intervals of it, yet it is certain, that during those hours which are the most dangerous in the week they are kept from bad practices, and the contagion of bad examples. If they were not confined and under the master's eye, they would be in the streets in the purlieus of the town, in the church-yard gaming for halfpence, quarrelling, sighting, and practising every vice of which their age is capable and which opportunities allow.

Perhaps when children are industriously and soberly brought up by their parents, and employed in sedentary manufactories during the whole week, it may be injurious to health, and quite unnecessary, to confine and employ them on the day which God intended for their rest and refreshment. It is cruelty in such a case to prevent them from enjoying air and exercise.

Indeed the inftitution appears to me to be most properly confined to the very lowest of the people, those who are almost vagrants, and who have scarcely a friend to assist them. The children of many poor and laborious people are at their own expense sent to petty schools, and brought up as decently as can reasonably be required; and I think that to confine them on

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Sunday evenings, or unite them in company with the idle and vagabond, may possibly do them more injury than service.

The benefit to be derived from Sunday Schools, even to the proper object of the charity, must in every place depend greatly on the schoolmaster; and I fear the stipend usually paid is such as will not engage, after the novelty is worn off, such persons as are likely to secure attention and obedience by their wisdom or authority. Parents will not suffer a master of a degree as low as their own to punish, in an exemplary manner, or to dictate with a decisive air to their children. Great obstacles will often arise to this institution from the pride and obstinacy of parents in low life.

But the defign is generous, and it may produce greater good than many apprehend. It may contribute much to preferve Christianity in its due vigor among us. It may rescue many from a wretched life, an ignominious death, and worse consequences in suturity.

Whatever doubts the cold and cautious may entertain, the fanguine zeal which its promoters display does them honor as men and Christians, and will have its reward. Whatever has so many promising appearances of being able to do great good, as the establishment of Sunday Schools, ought certainly to have a trial, and not to be rejected till the fullest experience shall have proved it inessectual or impracticable.

The rich have so many advantages, both for the

talents, that, in gratitude for them, they ought to contribute whatever they can to the comfort and instruction of the child of poverty. Christianity teaches us to think, that the Giver of all good gifts will consider this as a grateful return to him; and experience proves, that the improvement of the poor in good morals contributes greatly to the security and accommodation of the opulent.

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### CHAP. VI.

Miscellaneous Literature.

WAS reading a very impassioned copy of verses in an epigrammatist, celebrated in his time, Bernardus Bauhusius, and could not help being struck with the impropriety of its conclusion. After the tenderest exclamation it ends in a pun. The subject is *Ecce homo*, too serious an one to admit of witticism, and I believe the writer, in attempting wit upon it, complied with the taste of the times without the least intention to be unbecomingly jocular.

Ecce meus Jesus pro me, livorque, cruorque,
Et tabum, & fanies! Ecce homo, nullus homo!
Ecce homo, qui pro me!—fed flendum est—currite,
ocelli,

In duo flumina, mi lumina, liquimini.

Ite, piæ guttæ, pallentes currite rivis

Grandibus, indomitis, tabificis lachrymis.

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Quid? nondum ulla venit? cessatis, lumina? saltem Unica—faltem una, O guttula parva, veni.

Me miserum! non ulla venit, non prosilit ulla!

O pie Christe, quis est, quem tu adamas? adamas.

I add a few epigrams, from the same author, for the entertainment of the classical reader. The sollowing is on the three grand enemies of man, the World, the Flesh, and the Devil.

#### TRES HOMINIS HOSTES.

Unum grammaticum, logicumque & rhetora vita:
Hos modo vitaris, cetera tuta tibi.
Quis rhetor?—Mundus;—fallax logicus?—Cacodæmon's
Semper declinans, est Caro, grammaticus.

The following is a part of an epigram on the Bed of the new-born infant Jesus, and a curious specimen of the taste of the times. The poet laments the coldness of the bed.

# IN LECTULUM DULCISSIMI INFANTIS JESU RECENS NATI.

Conde finistellam, dextellam, Jesule, conde.

Conde, puelle, aures, conde, puelle, caput.

Oscula, parvule, conde, labella tenerrima conde,

Hoc tege lumen & hoc, hoc tege tempus & hoc.—

Osgo, mi Jesu, tuus O! si lectulus essem,

Te, te ego, vel suso fanguine calfacerem.

Sic ego; sed contra mater: "non sanguine gaudet

"Ille meus dulcis, melleus ille meus;

"Poscit aquam"—jam nunc dabimus, dulcissima virgo,

An multam?" multam"—num gelidam?—" calidam"

Num dulcem?—" falsam: "—de flumine?—" lumine"—fonte?

" Fronte" - Ohe fatis est, jam dabo, virgo, dabo.

Who is not ready to fay with the poet Ohe fatis eft.

He thus concludes an epitaph on Arias Montanus the celebrated linguist. After enumerating almost all the known languages, in which he says Montanus was completely skilled, he adds well enough,

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Angelicam optavit linguam quoque discere; Christus Audit, angelicum sustulit inque chorum.

But the grand effort of genius, on which the poet values himself not a little, is the following. He calls it a verse making one book, and a book consisting of one verse. But I will give it and its title in the poet's own words.

"Divæ, optimæ, maximæque matri, virgini "Mariæ, admirabilem hunc Unius libri versum,

" unius versus librum, Christianum Proteum, tot

" ora scilicet quot cœlum sidera gerentem (verti

" enim potest millies, bis & vicies, sensu salvo & heroici carminis lege) nostri in cœli reginamas.

" fectus monumentum hoc ponimus fempiternum.

Tot tibi funt dotes, virgo, quot sidera calo.

"In eodem hoc Proteo retrogrados versus poene centum est invenire."

Another, which he thinks a fuperior effort, follows.

" Deo optimo maximo æterno Dei filio Christo

"Jesu mundi servatori Proteus e variis sacrarum

literarum locis depromptus, priori longe ad-

" mirabilior, nam fenfu falvo, & heroici carmi" nis lege, verti potest 3,628,800, scilicet tricies,

" fexies, centies, millies, vicies octies millies " & octingenties.

Rex, dux, fol, lex, lux, fons, Spes, pax, mons, petra, CHRISTUS.

What a laborious calculation for a poet!

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In a florid epigram, of some length, he gives his heart to Christ, and exhorts the sons of men to do so likewise, concluding thus.

Corda date. - O qui dat, quam fine corde fapit!

Of St. Stephen, who rejoiced while he was foned, he fays,

Siccine amat lapides? — fic certe — nonne Corona\*
Ornari multo pulchra velit lapide.

His epigrammatic remark on the physician is not in a bad taste.

Res misera medicus est, cui nunquam bene est Nisi male sit quam plurimis.

In his aspirations after the heavenly slame, he exclaims,

O amor! Q defiderium! mea fax, meus ignis Cur me fic uris? cur? — quia tam procul es.

The beggar's speech is striking.

De Deo loquor libenter, non libenter audio.

His hint to a sturdy beggar deserves attention.

Mosce, quid æra petis? vili quid de stipe vivis?

Alcidæ nervos, ossa Milonis habes.

Vah pudeat! — sum pauper, ais; mentire; supersunt
En bini census, dextra, sinistra, tibi.

The following, written under a half-length figure, contains a fine compliment.

Dimidium pinxit quæ dextera Borromaum Norat quod totum pingere nemo potest.

Another good epitaph on Arias Montanus.

Hoc Syrus in tumulo est, Hebraus, Graius & Auson Verus item, sed non teter & ustus, Arabs.

"Quinque homines," inquis?—ne, lector, fallere;

Graius, is & Latius, qui Syrus ille & Arabs, Hebræusque, idem est: nempe hic est magnus Arias Qui patria unus homo, quinque sed ore suit.

The use of love and fear,

Ut fugiam scelus omne, & amem super omnia numen, Da mihi fræna, timor, da mihi calcar, amor.

But I will add no more, left I weary the reader whom I wish to amuse.

Bernardus Bauhusius, like most of the sons of Loyola, possessed learning and ingenuity, and the absurdities of his manner are to be attributed to the erroneous taste of his age. There are some kinds of salse wit as entertaining from their absurdity as the true. It is the mediocris poeta, the middling poet, the insipid race who want sense to be right, and spirit to be wrong, whom Horace

means when he fays, neither gods nor men, nor the bookfellers shops can tolerate them. It would be injustice to Bauhusius not to allow that he has many elegant lines and phrases, and some epigrams in the truly classical taste, with sense and beauty in the beginning and middle, and with a point at the end.

I will dismiss the subject with the poet's own

apology.

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### POETA AD MUSAM SUAM.

Serpere te momi dicunt, nimiumque jacere, Increpat & foccos ille vel ille tuos. Ne tamen hoc teneras urat tibi, — Musa, medullas, Serpunt & violæ & dulcia fragra jacent.

### CHAP. VII.

## Of being pleased with Oneself.

THERE is a kind of felf-complacency which arises solely from excessive self-conceit. A person under the influence of this soible imagines every thing which he says or does excellent, and every thing that belongs to him superior to the very same thing in the possession of his neighbour. According to the common adage, his geese are all swans. This quality renders a man completely ridiculous, and is indeed utterly inconsistent with good sense and the obvious suggestion of common experience.

But there is also another kind of self-complacency, which is founded on solid and virtuous principles, and is the cause of one of the most substantial satisfactions which human nature can enjoy. I mean to enumerate a sew of the means which have a natural tendency to produce it.

The offices of Christian piety are attended with pleasure of a species no less durable than exalted. It was this which induced Erasmus to declare in a serious sense, that there are no greater Epicures than pious Christians. What can contribute more to pleasure than the consequence of piety, the calm serenity of reliance and resignation?

To please oneself, such is the happy constitution of things, nothing contributes more effectually than the communication of innocent pleasure to others. I say innocent pleasure; for it is the nature of guilt to add a bitter insusion to

the sweetest cup of human delight.

Acts of pure Christian charity, unmixed with oftentation, leave a relish behind them which few gratifications equal or resemble. I have no doubt but that the internal sensations of a truly charitable man, after having unostentationsly relieved a person in great and urgent distress, are more pleasurable than those of the most celebrated conqueror: and I imagine the good Samaritan and Mr. Hanway enjoyed greater delight than was usually experienced by Alexander the Great, Cæsar, Charles the Twelsth, Frederic King of Prussia, or Lord Clive. The blood seems to run more smoothly in its channels after a benevolent

action, so that the delight of it, while perfectly pure, may at the same time be denominated almost sensual. It is a delight also which may be recalled at will, and it affords peculiar solace under sickness and affliction.

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As the state of man is progressive, Providence has been pleased to ordain that the steps of his improvement should be attended with complacency. Whether the improvement is moral or mental, the pleasure is great which accompanies it. A man seels himself rising in value by every new acquisition of good qualities. To be advancing more and more, by daily approaches, to attainable persection, is a state so pleasant, that it may be said to resemble the ascent up a beautiful hill, where the prospect over variegated meadows, meandering streams, forests, distant roofs and spires, becomes at every step more delightful.

Industry in laudable pursuits is a never-failing source of internal satisfaction. It causes a pleasing succession of ideas, by bringing new objects, or a change of circumstances, continually in view. And if it is conversant with matters of importance, and attended with success, there is no state so happy as that of an industrious man in the exercise of his skill and abilities.

To have subdued an irregular or excessive passion, and to have resisted a mean, a vicious, a degrading inclination, affords a pleasing consciousness of virtuous resolution; a sensation so agreeable and flattering, as could not have been

equalled by the indulgence or compliance, and has this additional advantage, that it is not followed by pain, remorfe, or any confequences which can occasion shame or forrow. On the contrary, after the indulgence of vice or irregularity, a man feels himself little and low; he despites himself, and recovers not his happiness till, by contrition or amendment, he regains a due degree of self-esteem.

No bad man, fays the heathen poet, is a happy man. Nemo malus felix. He is perhaps forever in pursuit of enjoyment; but he feels agitations and anxieties that detract much from his pleasures, and his reflections upon them, and their consequences to himself, his family, and many others, become, at least in the solitary hours of dejection, ill-health, or of night alone, extremely uneasy. So that it is not merely the declamation of a preacher, but the decision of experience arising from actual fact, which pronounces that a good conscience is necessary to the true enjoyment of life.

No man can have a conscience persectly void of offence; but whoever has violated it reluctantly, and repented as often as he has transgressed, may be said to have a good conscience; and a treasure it is more to be desired than the treasures which are continually brought from the East, by men, whom Providence suffers to become enormously rich to show that enormous riches are no decisive marks of its peculiar savor.

How fweet the slumbers of him who can lie down on his pillow and review the transactions of every day without condemning himself! A good conscience is the finest opiate. The materia medica cannot supply one half so efficacious and pleasant; and all the nabobs together, if they were to unite their fortunes in contribution, could not purchase a similar one.

Good health, preserved by temperance and regularity, gives a sweetness to life, a pleasant-ness of feeling which no civil honors or secular

prosperity can bestow.

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Prudential œconomy in the management of expenses, and the confining them to the certain income, so as not to be encumbered with debt, or distressed by the invention of ways and means to raise supplies for the current year, exempts from ten thousand painful solicitudes, and gives an ease and calmness of spirits unknown to the most opulent who possess not this caution; a caution equally required by prudence and common honesty. To see, in consequence of it, a samily rising to independence, not likely to be exposed to the scorn and ill usage of the world, affords a comfort more satisfactory than the sugacious pleasures of ostentatious extravagance.

Self-esteem, founded on rational principles, is one of the first requisites to a happy life; and to the honor of virtue and religion, let it be remarked, that it is attainable only by a benevolent, a wise, a prudent conduct. Men who, by early education, by happily falling

among good examples, by reading good books, and by forming good habits in consequence of all these advantages, conduct themselves in all things with reason, with moderation, and with kindness;—these are they, who after all the pretensions of voluptuousness, enjoy the most of this world; for their happiness flows like a gentle stream uninterrupted in its course, uniform and constant; while that of others is like a torrent, which dashes from rock to rock, all foam, all noise for a little while, till it is lost in the ocean, or wasted away by its own violence. It is destructive of others, destructive of itself, and too turbulent to admit of pure tranquillity.

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Let those who have wandered in pursuits which themselves are ready to acknowledge delusive and unsatisfactory, resolve, by way of experiment, to try whether the pleasure of that felf-efteem which arises from rectitude of conduct, is not the most pleasing possession which this world affords, whether it does not promote a constant cheerfulness and gaiety of heart, which renders life a continual feaft. The path of duty, comparatively speaking, is strewed with flowers and furrounded with fragrance. To the timid, the flothful, and ill-difposed, the first entrance may appear to be closed with briars; but he who has courage to break through the difficulties raifed by his own imagination, will find himself in as pleasant a walk as is to be found beneath the moon. I shall not draw a deceitful picture with the colors of rhetoric. Much

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uneafiness and some sorrow must be the lot of every man in his present state; but I contend that the pleasantness of wisdom and virtue is not sictious, and that he who faithfully adheres to them will, upon the whole, enjoy all the delight of which his nature and his situation render him capable.

Many philosophers maintain that felfishness is the fpring of all our activity. Whether their fystem is well founded or not, it is certain that in pursuit of the pleasure of rational self-esteem we may be as felfish as we please without incurring the difgrace of meanness; for to the indulgence of this kind of felfishness it is necessary to cultivate every thing liberal, generous, ufeful, amiable. The pleasure arising from it is not unfocial, though it centres in felf; for it is not to be enjoyed but by promoting the good of fociety, The pleasure is the first reward which Providence has been pleased to assign to the honest efforts of humble virtue, a reward infinitely disproportionate to that referved for it in a better state, but still of a pure, of a celestial nature, and great enough to excite the most ardent efforts in its acquifition.

What happiness can subsist without this essential ingredient, self-complacency? External circumstances are of no value without it. The gold loses its lustre, and the purple its glossy die, without it. Titles, rank, power, property, the grand idols of a prostrate world, are deceitful and empty whenever the delicious tranquillity of

a mind foothed to rational complacency is a

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There is this additional advantage in being pleafed with onefelf, on folid reasons, that it puts one in good humor with the world. All nature seems to smile with us; and our hearts dilating with conscious virtue and benevolence, seel a new delight in the communication of complacency.

# C H A P. VIII.

Of affected sensibility; a Lamentation over an unfortunate Animalcule.

BELINDA was always remarkably fond of pathetic novels, tragedies, and elegies. Sterne's fentimental beauties were her peculiar favorites. She had indeed contracted fo great a tenderness of fensibility from such reading that she often carried the amiable weakness into common life, and would weep and figh as if her heart was breaking at occurrences which others, by no means deficient in humanity, viewed with indifference. She could not bear the idea of killing animals for food. She detefted the sports of fishing and hunting, because of their ineffable cruelty. She was ready to faint if her coachman whipt his horses when they would not draw up hill; and she actually fell down in a fit on a gentleman's

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gentleman's treading on her favorite cat's tail as he eagerly stooped to save her child from falling into the fire.

As she was rather of a romantic turn, she would frequently utter sentimental soliloquies on benevolence and humanity; and when any catastrophe of a pathetic nature occurred, she generally gave went to her seelings by writing a lamentation. I procured from one of her friends the sollowing piece, with liberty to present it to the public eye.

Belinda, it seems, was at her toilette, adorning her tresses, when an animalcule of no great
repute in the world, but who often obtrudes
where he is not welcome, fell from her beautiful
tresses on her neck. In the first emotions of her
surprise and anger she seized the little wretch,
and crushed it between her nails, till it expired
with a found

Δουπησεν δε πεσών.

as Homer expresses the exit of his heroes.

The noise and the fight of the viscera soon recalled her sensibility, and she thus expressed it.

"Thou poor partaker of vitality, farewel. Life undoubtedly was fweet to thee, and I have hastily deprived thee of it. But surely the world was wide enough for thee and me. And it was ungenerous to murder one who sought an asylum under my softering protection.

"Because thou art minute we are inclined to suppose thee insensible. But doubtless thou hadst nerves and delicate sensations proportioned to the sineness of thy organs. Perhaps thou hadst a partner of thine affections and a numerous progeny, whom thou sawest rising to maturity with parental delight, and who are now left destitute

of a protector in their helpless infancy.

"Thy pain is indeed at an end: but I cannot help deploring the unfeeling cruelty of those who deprive the smallest reptile, to whom nature has given breath, of that life which, though it appears contemptible in the eyes of the thoughtless, vet is fweet to the meanest animal - was sweet to thee, thou poor departed animalcule. Alas, that I must now say was sweet to thee! Did I possess the power of resuscitation, I would reanimate thy lifeless corfe, and cherish thee in the warmest corner of thy favorite dwellingplace. - But adieu forever; for my wish is vain. Yet if thy shade is still conscious, and hovers over the head it once inhabited, pardon a hally act of violence, which I endeavour to expiate with the tear of fympathy and the figh of fenfibility."

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Flendo turgiduli rubent ocelli.

I am informed that the drawer of her writingtable is full of elegies and elegiac fonnets on rats and mice caught in traps, and of tomtits, and robin redbreafts, killed by school-boys. I remember to have heard a most pathetic elegy te

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recited on the death of a redbreast, but can only recollect one pathetic Erotesis. "Who killed "Cock Robin?"

There is also a sublime deification of an earthworm which she once accidentally trod upon as she was endeavouring to rescue a sly from a spider in the garden. It concludes thus:

But cease to weep—no more to crawl In the dark earth beneath yon wall, On snow white pinions thou shalt rise, And claim thy place in yonder skies.

Efts, toads, bats, every thing that hath life, has a claim to her tenderest compassion. And certainly her tenderness to them does her honor; but the excessive sensibility which their slightest sufferings seem to occasion, gives room to suspect that she is not without affectation. What is so singular and excessive can scarcely be natural.

Having heard and observed so much of her delicate feelings for the irrational creation, I was naturally led to make inquiries concerning her behaviour in the more interesting attachments of private life. I expected to find that—she, of course,

Like the needle true,
Turned at the touch of joy or woe,
And turning, trembled too.

The following is the result of my investigation. Her temper was so various and violent

that her husband was often obliged to leave his home in fearch of peace. I heard he had just recovered from a fit of illness, during the whole of which she had seldom visited him, and shown no folicitude. She had fat weeping over a novel on the very day on which his fever came to a crisis, and the physicians had declared his recovery dubious. On his recovery he had gone on a voyage to the East Indies, by her advice, for the improvement of his fortune. He took leave of her very affectionately; but the was dreffing to go and fee Mrs. Siddons in Califta, and could not possibly spend much time in a formal parting, which was a thing she above all things detested. But, let it be remembered, she fainted away in the boxes on Mrs. Siddon's first entrance, before the actress had uttered a syllable.

Two fine little boys were left under her care, without control, during their father's absence. The little rogues had fine health and spirits, and would make a noise, which she could not bear, as she was busy in preparing to act a capital part in the Orphan at a private theatre built by a man of fortune and fashion for his own amusement. She determined therefore to sent the brats to school. Indeed she declared in all companies she thought it the first of a mother's duties to take care that her children were well educated. She therefore sent them outside passengers by the stage coach to an academy in Yorkshire, where she had stipulated that they should not come home in the holidays, and

indeed not till their father arrived; for she was meditating a new tragedy, under the title of the Distrest Mother or the Widowed Wife.

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Though she was not very fond of her husband, who was a plain good man, without any fine feelings, and was displeased with her children, whose noise interrupted her studies, yet, I took it for granted, that she who spoke so feelingly of diffress, of benevolence, of humanity, of charity, and who fympathized with the poor beetle that we tread upon, could not be but profusely beneficent to all her fellow creatures in affliction who folicited her affiftance; but I was here also greatly mistaken. A workman in stopping up her windows in consequence of the late commutation tax, fell from a scaffold three stories high and The passengers took him up, broke his leg. knocked at the door, and defired he might be admitted till a furgeon could be fent for; but I heard her as I passed by declaring, in a voice that might be heard from the stair-case on which fhe stood quite to the end of the street-" He " shall not be brought here. We shall have a " great deal of trouble with him. Take him to " the hospital immediately; and shut the door, "d'ye hear, John." The passengers, lest time should be lost, hurried the poor man to a neighbouring public house, where the honest landlord. with a pot of porter in his hand, and an unmeaning oath in his mouth, exclaimed, "Let " him in? - aye, and welcome. - Here, Tom, " fee him laid on my own bed, and let him have every thing necessary; and if he never

" pays me it's no great matter. — Come here's to his getting well again foon — Poor man — I

" warrant now he has a wife and family that must

" flarve till he gets about again — but they fhan't 
" neither — I'll mention it to our club — They

" are all hearty ones, I know, and will subscribe

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" handfomely."

The truth was, that the man had a wife and family, as my landlord conjectured, and is commonly the case. I heard that he went next morning to Belinda with a petition, drawn up very pathetically by a lawyer, who never gave any thing himself. Belinda had given orders to the servants to say she was not at home if any body should call that week. For, indeed, she was exceedingly engaged in penning an elegy on the lap-dog who had died of a looseness; and had intended to finish her address to the Dutchess on the hardships of the laboring poor.

I was satisfied with these inquiries, and began to lose my veneration for ladies and gentleman of exquisite sensibility, of delicate seeling, and the most refined sentiment; believing firmly, that there is more good sense and true kindness in the plain motherly housewise, who is not above her domestic duties, and in the honest man of common sense, than in the generality of pretenders to more benevolent sensations or finer feelings than belong to other people of equal rank, opu-

lence, and education.

### CHAP. IX.

Of the Art of Speaking, or Rhetoric, as cultivated at present.

Vir bonus, dicendi peritus.

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T appears that many of our countrymen have risen to great honors in the state, and raised their samilies to nobility, by a talent of haranguing with volubility in the House of Commons or at the bar. Yet this talent is not always an indubitable mark of genius, superior judgment, or real wisdom. It has been possessed by men of superficial attainments and moderate abilities, and singular indiscretion; but it strikes, it dazzles, it carries the judgment of the hearer captive; and, from the appearance of a wonderful production without previous study, it causes an idea of genius surpassing the common standard, and approaching to inspiration.

"Orationis ubertatem & copiam scio elo"quentiam vulgo videri, ac etiam existimari ab
"iis, qui si quos infinita quadam profluentia, continentique ac nunquam intermittente sermone
"volubiles, & canoros audiunt; eos continuo disertos, eos patricio ex ordine oratores vocant,
"& vocalissimum quemque eloquentissimum interpretantur: an vero huic verborum copiæ tanquam corpori animus subsit, non sane sedulo considerant, aut saltem non magnopere desiderant se

"cum tamen Romanæ parens eloquentiæ nihil
"tam famosum existimaret, quam verborum vel
optimorum, ut ipse ait, & ornatissimorum sonitum inanem, nulla subjecta sententia nec
scientia. Quinetiam cum videret oratorum aliis
verba, aliis rem deesse; quamvis ipse laudandam nequaquam putaret illorum infantiam, qui,
quæ nossent, explicare dicendo nequirent; sicut
nec inscitiam eorum, quibus in magna verborum ubertate angusta res soret: tamen si alterutrum esset optandum, malle se dixit jejunam
illorum b indisertam prudentiam, quam horum copiosam b stultam loquacitatem." Famiani Stradæ
Prolus, lib. ii. Prolus. i. p. 125. Edit. Oxon.
As public garrulity answers the temporary pur-

" Proluf, lib. ii. Proluf. i. p. 125. Edit. Oxon. As public garrulity answers the temporary purposes of interest and ambition, it is not to be wondered that it should be valued highly, and purfued with the keenest avidity. I know of no accomplishment so eagerly defired in the present age as that of oratory. "See," fays the anxious parent, "what fuch a lawyer and fuch a statesman has effected for himself and family. He has en-" riched and ennobled it folely by his eloquence. 44 As to law, he knew little of it. As to business " he was a child in it; but he could talk like an 44 angel, and you see how he is rewarded. There-46 fore, my dear boy, attend lecturers on the art, " attend the theatre, read aloud, speak in public " whenever you have an opportunity, and omit " nothing which can make you an orator." Mr. Sheridan, the father of the statesman, who does his father so much honor, is, with

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fome reason, quite an enthusiast in recommending to the youth of the nation the study of oratory. According to him, it is the one thing needful, the salvation of the nation, as every thing laudable and great depends upon it. I respect his zeal in the cause, though I do not judge it necessary, as there appears to be no deficiency of speakers in either House, or at the Tribunal; and the rewards which have been lavished on speakers will not fail to preserve a due attention to this accomplishment. Greater merit in more useful exertions has not equal reward, because it is not so oftentatious, nor so intelligible to the vulgar.

There is certainly a kind of oratory which conflitutes one of the noblest productions of human
genius. Such was that of Demosthenes, and such
that of Cicero in most of his orations, but not in
all, for he sometimes descended to the character
of a mere advocate. But there is another of a
very subordinate kind, which consists in little
more than mere volubility and declamation, exerted for purposes of faction, avarice, and ambition,
with but few restrictions of conscience, rules of
equity, and truth, or conclusions of reason.

I am afraid much of that modern eloquence which we hear so greatly applauded is of the mean and mercenary kind; and I am led to think so, from observing that many of the most celebrated orators have confessedly affirmed things in the senate when it was agreeable to their interest or party views, and denied them again when their interest or regard to their party prompted them;

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affirmed things with the utmost vehemence, and the most unlimited considence of assertion, which proved to have no foundation; and which, there is reason to think, the very orators themselves did not, at the very time they poured out the torrent of their eloquence upon them, firmly believe. But they were esteemed able men for their party, and employed to harangue for them, because they were known to exert themselves in this way without one restraint from conscience. Their tongues were used as sharp swords to fight at the head of their followers for the spoils of victory; and the weapon has usually been not only pointed and venomous, but two-edged.

At the bar no villain need despair. He may purchase, for a sew guineas, an advocate samous for his eloquence, who, by dint of unparalleled audacity, loudness of voice, rapidity of utterance, sophistry of reasoning, shall consound the honest witnesses into self-contradiction, frighten the poor jurymen, and menace the judge into partiality for his iniquitous client. If he should succeed, against every one's expectation, his fortune is made. Riches slow in and add to his insolence. And now he stands forth an orator, a formidable orator, at the very sound of whose voice truth and modesty retire in silence, and

bemoan their injuries unredressed.

It was this abuse of eloquence, this babbling garrulity in defence of any cause, without regard to good, and just, and honorable principles, which induced Socrates, or rather Plato in his name, to

enumerate rhetoric among the turpes artes, the arts that difgraced their professors and practitioners.

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Gorgias Leontinus, a name celebrated by antiquity, was in many respects like the modern He undertook to speak in mercenary orator. favor of any cause for pay, and on any art, or on any subject, better than those who, from profession and education, might be supposed best to understand it. And he would indeed speak more plausibly than they; in finer language, rounder periods, with a greater flow, with emphasis and gesture; he deceived the vulgar, he gained his point; and a modern Englishman with his abilities would have reached an earldom. But when his speeches were brought to the touchstone of reason and truth they appeared vile; all counterfeit, with a gloffy varnish, but without an atom of intrinsic value. Bring the most celebrated speeches of some patriots to the same touchstone, and decide on their worth impartially, and then it will appear whether a knack of speaking is the first merit in a state, and whether it ought to be rewarded with civil honors in preference to prudence in action, and in council, to activity in public bufiness, benevolence in great designs, forefight in precaution, and many lovely virtues of the heart, and useful powers of the understanding, which make no noise, and despise all splendor.

Great talkers in private life are not supposed to be great thinkers. Women and children are said to be particularly loquacious. By analogy it may at least be furmifed, that the greatest

fpeakers in public life are not always the wifest men, and historical facts feem to justify the supposition.

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But false oratory, though it serve the purpose of the orator, is often highy injurious to the public, by misseading the judgment, and placing obstacles in the way of right and beneficial conduct. It ought therefore to be discouraged; and the public should beware of bestowing that same and those honors on the power of speaking with force and volubility, which are due only to that real wisdom, which is usually reserved, and which says but little, though that little is always to the purpose.

"But" (fays a man of the world very truly)

"men must raise themselves by dazzling exertions.

culprits when accused must be defended by

" fomebody; he who can do it most successfully

" by any means will be employed, will be enriched, and, perhaps, if he carries his talent

" from the bar to the fenate, ennobled. This is

"the natural effect of things where interest and

" ambition are the first objects; so keep your

" ideas of imaginary excellence for the land of

" Utopia."

I hear in filence and take my leave, referring the venal defenders of things in their present state, however corrupted, to the contemptible orators in the school of Gorgias Leontinus.

"Fuisse hæc olim quemadmodum juncta na"tura, sic officio quoque copulata, ut iidem sa"pientes atque eloquentes haberentur: scidisse
"deinde se studium, atque inertia sactum esse,

" ut artes esse plures viderentur; nam ut primum

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" lingua esse cæperit in quæstu, institutumque elo" quentiæ bonis male uti, curam morum eos qui
" diserti habiti sint, reliquisse; eam vero destitu" tam infirmioribus ingeniis veluti prædæ suisse."
QUINTILIAN.

### CHAP. X.

Of the dull Style.

RITERS of firong intellect are often without imagination and fentiment, and confequently dull. They fyllogize admirably; but they cannot; impress ideas with force, they cannot paint images with the pencil of fancy in the shape and colors of nature. They know not how to use the figure which the ancients called Enargeia, and which confisted in representing the action or fact related in fo lively a manner as to render the reader a spectator \*. Their books are therefore approved; and then laid up on the shelf, where they continue in very good condition for fale, whenever it shall be their lot to be placed in a bookseller's catalogue. The dull style is an excellent preservative of books, as far as the binding and paper are concerned.

Metaphysical writers have greatly countenanced the dull style. Their topics are of such a nature as scarcely to admit of vivacity. Yet they are

<sup>\*</sup> The axone of the moter.

voluminous. They have no pity on their readers, who, if they mean to be acquainted with the recondite authors, are obliged to toil with a pick-axe through tomes of dulness, with as much darkness around them, and labor in their progress, as if they were at work in the lead-mines. I wonder that there should be many such writers; but I wonder more that they should have any readers, except those invalids who labor under the want of sleep, and who find such pages wonderfully efficacious in promoting gentle slumbers.

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There are many large works with pompous and specious titles which may be said to be written upon NOTHING, confisting of mere speculation and fanciful reasoning, which, while it pretends to argument and folidity, is more airy and vifionary than the romance of Cassandra. It would be easy to enumerate many works metaphylical, theological, sceptical, philosophical, and political, which are mere cobwebs, fpun from the brain of inexperienced and unlearned speculatists, taking up much time in the reading, puzzling, confounding every thing they touch upon, and leading to no valuable conclusion. Their novelty, and the fame they sometimes acquire by the appearance of profound knowledge and wonderful refinement, has procured them readers, and introduced a tafte for, or at least a patient attention to, dull thought in languid language.

Sceptical writers and abusers of Christianity are often men of disputatious tempers with little sentiment and fancy, and consequently their works are,

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with few exceptions, very soporific. Even Lord Bolingbroke, a lively writer on other occasions, displays in his philosophical writings a style and manner of writing which may be called a mere lullaby. Hume's metaphysics are also worthy to be offered up at the shrine of Morpheus, unless Vulcan should make a prior claim to them.

Few, I think, would wade through the dull and dry speculations of insidels and airy metaphysicians, if they were not supported in their progress by self-flattery. They please themselves with the fancied consciousness of great depth, subtlety, and acuteness; and are also not unwilling to be considered by those who know what they read, as very profound thinkers, men above the level of vulgar prejudice, free from the shackles of education, sitting like gods in the skies, and beholding other poor mortals blindly wandering in the regions below them. A little cloudiness, and even darkness, contributes to augment the dignity of writer and reader.

It feems probable, a priori, that men who write against religion should be dull; for men of great sensibility feel devotion very forcibly. Their love, their gratitude, their hopes and their fears, are all powerfully influenced by religious ideas. But the frigid philosopher allows nothing to sensations of which he is not conscious, but, at the same time, would bring every thing to the tribunal of his own reason, which he considers as infallible.

The taste for systematical writings, where every thing is forced to bend to an hypothesis formed

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in the writer's mind, contributes much to the prevalence of dulness. For systematizers indulge nothing to fancy, and admit no colors of rhetoric, but satisfy themselves with sabricating a chain of dry argument to lead up to the first link or spring, which they have forged by the fiat of their own authority. Men of geometrical and logical genius may be pleased with an ingenious system sounded on the sand, but it will have sew charms, and produce no effect with the world at large. It is a pretty curiosity, and is to be said up like shells and mosses in the cabinets of the curious, for the inspection of the virtuosi.

The learned and philosophical are a small number in comparison of the rest of mankind, and, as they are already cultivated and refined in a great degree, want not the improvements derived from publications so much as the busy tribe employed in useful and honorable action in the living world. To address metaphysical works to them (though they might relish them) is, comparatively speaking, unnecessary; and, we may rest assured, that they will not be read by the men of business, unless by a few, wo wish to

appear deeper than their neighbours.

Of what kind are the works which have become the favorites of an admiring world, such as Homer, Virgil, Milton, Shakspeare? Homer is all life. He throws his narrative into a dramatic form, on purpose to give it an air of vivacity. A man who reads and tastes Homer will

will not only be constantly awake and anxiously attentive, but elevated, fired, enraptured. Virgil, Milton, and Shakspeare, are not quite so lively as their great model, but they are next to him in that quality, nor after a very long interval. Vivacity, spirit, fire, are the ingredients which embalm writers for eternity.

An affectation of great delicacy, foftness, and gentleness, contributes much to dulness. An even, smooth, unvaried style, though it may be commended by the critics, and pronounced faultless, will yet infallibly cause the reader to stretch out his arms and yawn.

General terms, instead of particular, idle epithets, long and ill turned periods, are in their nature dull.

A flow crawling style, jogging on like a broadwheeled waggon, though it should be richly laden with sense, will not tempt many to accompany it for pleasure, who are able to enjoy the rapidity of a post-chaise and sour.

The anticipation of matter by a previous declaration of your method, as is frequently done in fermons, renders the whole languid and flat. Divisions and subdivisions of the subject, which appear in sermons, have a powerful effect in realizing Hogarth's sleeping congregation.

In a word, whatever folicits attention without repaying it by striking facts, beautiful language, lively imagery, and the splendor which genius, like the sun, diffuses over all it shines

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upon, must be irksome, and, because it is irkfome, will in time be neglected, and therefore entirely cease to produce the effect which the writer intended.

Bad writers, as well as good, must abound in a country where the press is open, and a thousand motives besides genius, impel men to

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Manufactures are, however, ferved and promoted by the making of books; otherwise, at least half that have appeared might as well have been suppressed; I mean not those which are calculated to do harm, but those which can do neither harm nor good, from their intolerable dulness and insipidity.

But I must refrain. Perhaps I am advancing opinions which may weigh against my Winter Evenings. I believe I had better say no more, but leave the gentle reader to stretch himself after this narcotic. Already, perhaps, he will be tempted to say, that he finds I not only know the theory of dulness, but also the practice.

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### CHAP. XI.

Of some Circumstances relating to conjugal Felicity.

PRESENT my reader with the following letters, which describe a situation in private life.

My dear Husband,

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I WRITE not to upbraid you. I entertain a fincere affection for you, and no unkind usage shall ever remove it. I write only to let you know the state of those whom you have unfortunately abandoned, your children and your wife.

Fame has informed me, with too much authenticity, that you have found another object of your love, and that I shall see your face no more. I who had expected your return from the East Indies with painful anxiety, who had counted the flow hours which parted you from me, think how I was shocked at hearing you would come to England no more, and that you had fettled with a mistress in the South of France. It was for your fake that I lamented. You went against my earnest entreaties; but it was with a defire, which I thought fincere, to provide a genteel maintenance for our four little ones, whom you faid you could not bear to fee brought up to the evils of poverty. I might now lament the disappointment in not sharing the expected riches which I hear you have amaffed. But I fcorn it.

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What are riches compared to the delight of fincere affection! I deplore the loss of your love; I deplore the frailty which has involved you in error, and will, I am fure, as such mistaken conduct must, terminate in misery.

But I mean not to remonstrate. It is alas! too late. I only write to you to acquaint you with the health and some other circumstances of myfelf and those little ones whom you once loved.

The large house in which you left us in Harley-street could not be supported without an expense which the little sum you left behind could not long supply. I have relinquished it, and retired to a neat little cottage in a village sifty miles from London. We can make no pretensions to elegance; but we live in great neatness, and, by strict economy, supply our moderate wants with as much comfort as our desolate situation will allow. Your presence, my love, would make the little cottage a palace.

Poor Emily, who is grown a fine girl, has been working a pair of ruffles for you, and as she fits by my fide, often repeats with a figh. When will my dear papa return? The others are constantly asking me the same question; and little Henry, as soon as he began to talk, learned to lisp, in the first syllables he ever uttered, When will papa come home?

Sweet fellow! He is now fitting on his ftool by my fide, and as he fees me drop a tear, als me why I cry, for papa will come home foon. He and his two brothers are frequently riding on fin-

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your walking-cane, and take particular delight in it, because it is papa's.

I do assure you I never open my lips to them on the cause of your absence. But I cannot prevail with myself to bid them cease to ask when you will return, though the question frequently extorts a tear (which I hide in a smile), and wrings my soul, while I suffer in silence.

I have taught them to mention you with the greatest ardor of affection in their morning and evening prayers; and they always add of them-felves a petition for your speedy return.

I spend my time in giving them the little instruction I am able. I cannot afford to place
them at any eminent school, and do not chuse
that they should acquire meanness and vulgarity
at a low one. I hope you will approve my
teaching Emily and the two elder boys the French
language. They have already made a tolerable
proficiency in it. As to English, they read alternately three hours every morning the most celebrated poets and prose writers, and they can
write, though not an elegant, yet a very plain
and legible hand.

Do not, my dear, imagine that the employment is irkfome. It affords me a sweet consolation in your absence. Indeed, if it were not for the little ones, I am afraid I should not support it.

I think it will be a fatisfaction to you to hear that, by retrenching our wants and expenses, we are enabled to pay for every thing we buy; and,

the contribed to come home in media

though poor, are not unhappy from the want of

any necessary.

Pardon my interrupting you. I mean to give you fatisfaction. Though I am deeply injured by your error, I am not refentful. I wish you all the happiness you are capable of, and am your once loved, and still affectionate,

EMILIA.

After an interval of three years, the following answer was returned:

Excellent EMILIA,

By the time you receive this, the hand which wrote it will be laid in the grave. I have ordered it not to be transmitted to you, till I am departed; and I am now on my death-bed. My physician has told me, in delicate terms, that I cannot recover.

Avarice led me to separate from you; a separation of a year or two caused me, weak as I was, to sorget you, and to form a connexion, from which I have derived nothing but torment I deserved it by my folly and my wickedness You were the best of women, and I have wronged you beyond the power of reparation.

I will not give you pain by a particular enumeration of my various miseries. I have been infatuated by one who loved me not, but loved the treasure I rapidly amassed in the East, and left no effort untried to captivate my affections. She contrived to come home in the same ship,

where our acquaintance increased to an intimacy. which has laid the foundation of all my diffrefs. But, could you believe it? After having spent in diffipation and in gaming almost the whole of my fortune, she left me, not without involving me in a fatal duel, and accompanied the man who gave me my death's wound. The following letter I enclose, that you may have the fatisfaction to fee how different a woman she was from I' the since a large on I so be down vourself.

Despicable wretch,

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Do you think I will live in beggary with you? Refuse to buy me the diamond necklace! Captain - is a generous man. He has long expresfed a regard for me. He has bought the necklace which you, mean fellow, refused. Make no more pretenfions to me; and if you dare be angry with the Captain for any liberties he may take, be affured you will meet with your match : and I hope to hear that he makes you repent your insolence when you aspired to the affections of one who is deferving of a man of spirit, and

Your's no more.

Till I received this I never thought of your letter. Indeed, as I knew your hand, I never opened it; for it reached me when I was intoxicated with newly acquired opulence and a variety of vicious gratifications. a thick for and !

It has indeed afforded me fatisfaction, as you kindly intended it, to find that my poor children have fuch a mother to compensate the injuries of a deluded father, the homem state hardy sneu

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The wound inflicted by my antagonist, who is also a married man, is in a vital part; and there is not, as I have told you, the least hope of recovery. I can scarcely wish it, unless it were to repent of my transgressions; for I should be ashamed to see my injured Emilia, and the presence of the little ones would break my heart. I have had time to make a will; and the sum which I have left, though little in comparison with what I acquired abroad, will, I conside, under your care, supply a decent competency.

Forgive me, my dear wife, forgive me, my dear children, and remember that the father who cruelly deferted you lived a wretch in confequence of his unkindness, and died prematurely. It was the last satisfaction he had that he lived to see his error, and to ask God and his family forgiveness. Farewel; and may you and your dear children avoid the misery by avoiding the wickedness of

your hufband a now as domed and as a dos sogat-

The filent grief of the amiable Emilia can easily be conceived. But her own heart and her children consoled her. She had brought up her children virtuously, and furnished them with useful knowledge to the best of her power; and they repaid her by gratitude and good conduct. The addition to their very little fortune was opulence to those who had not expected it.

When time had mitigated her grief, I have often heard her in conversation lament the fituations which cause married persons to separate at a

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great distance, and for a long time, which, in some minds, are apt to erase the traces of affection; and she has spoken with warmth against that avarice which drives people who have a competency, and might reasonably be contented at home, to foreign climes in pursuit of enormous wealth, which Providence, as a punishment for avarice, frequently renders the occasion of misery.

# CHAP XII.

Of the present State of Theatrical Amusements.

REAL life affords not at all times sufficient objects to employ the active faculties of man. Truth, matter of fact, and necessary business, soon cease to wear the grace of novelty. Fiction is therefore called in as an auxiliary to fact, and becomes highly useful in affording recreation. Hence romances and novels; hence also the drama and all the scenic representations of the theatre.

The taste for theatric speciacles is universal. It is found in the most polished ages of antiquity, and in the rudest nations of modern discovery. It is seen to prevail in Greece and Rome, and in the Isles of the Southern Ocean. It is seen not only in London and Paris, but at Otaheite.

The Athenians were attached to public spectacles with an ardor which caused them to forget their public duty. They expended on the theatre the money which should have supported a formidable military power. Demosthenes employs a great part of his most celebrated orations in endeavouring to convince them of the danger of their infatuation. He is obliged to touch the subject with great delicacy and timidity; for they would scarcely hear any thing said against their savorine foible, even when their political existence depended on its removal. It would at one time have given them far less uneasiness to hear that an army was deseated, than that the diversions of the theatre were prohibited. Every Athenian received, it appears, two oboli per diem from the treasury, which they called theatre money.

The demagogue Eubulus, to pay his court to the people, caused a law to be enacted, prohibiting, on pain of death, the making of a motion to restore the fund, which had been alienated in time of peace for the theatrical expenses, to it original purpose the military service, or the use of the public on any emergency. The law was afterwards repealed through urgent necessity.

Fond as Englishmen are of their theatres, I believe there is not a true Briton among them who would not cheerfully consent to shut up every place of public amusement rather than be conquered by an insidious neighbour and tyrant like Philip of Macedon; and let it be remembered, that Athenian liberty did not long subsist after the prevalence of this excessive attachment to the theatre. When men value the amusement of a sight more than their liberty, it is not

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to be wondered if their liberty foon falls a facrifice to the corrupt artifices of some enterprising politician.

The Romans were scarcely less attached to public speciacles. In their decline they found a consolation for the loss of liberty in the diversions of the theatres and Circus.

Dwas tantum res anxius optat,
Panem & Circenfes. Juv.

They have no anxiety, fays the fatirift, speaking of the Romans in their degenerate state, but for the largesses of their patrons and the public amusements.

Our English theatres have been cultivated during the last century with singular care; and the histrionic art carried to high perfection; and in the present age there appears to be no deficiency.

The days of Garrick were, however, the days of theatrical glory. He was undoubtedly accomplished in the art which he professed; but he had also another art, that of drawing attention to the theatres, by rendering them and their concerns the sashionable topics of conversation. He wisely devoted himself to one principal object, the illustration of Shakspeare's beauties; and, perhaps, carried the applause of that great poet higher than he would otherwise have done, for the sake of raising himself at the same time. People were anxious to hear the best poet recited by the best actor; and I believe both he, his friends, and those who were interested in the success of the

theatre, did not suffer any of his excellences to pass without their due share of newspaper praise.

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Similar arts have been practifed fince his final exit; but they were not supported by his merit, and they have been carried to an extreme, which has frustrated its own purpose.

Puffing, for such is the technical term, seems to be relied on as the grand column on which the whole theatrical fabric is to stand. But it is used in such excess that just praise loses its effect by it.

Party prejudice, overbearing influence, connexions with great people, these carry off with applause the dull poem of the dramatist, and the mediocrity of actresses and actors. But where, in the mean time, shall modest merit find a friend?

In the public certainly. But the pit is by no means the arbiter at present, whatever might be the case in the days of the trunk-maker. According to some previous determination of party or prejudice, a player or play is to be admitted or exploded, and the pit, box, and galleries, join in confirming the sentence with as little exercise of judgment as of candor.

The newspapers decide on dramatic merit with absolute authority. Those who sit in the pit, where the critics were said to six their seat, come with minds already prepossessed either for or against the poem or the actor, by the criticisms of a newspaper. A sew may have sense and spirit to judge for themselves, but the majority are

led by the arbitrary decision of some anonymous or interested detractor or encomiast.

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Interest and corruption reign in the political world with little control. We are so used to their prevalence, that, though we lament it, we are no longer surprised at it. But it is with assonishment we see it find its way into the republic of letters. Upon consideration the wonder diminishes. The artful and avaricious have discovered that same, in the theatric walk, whether of a writer or a reciter, is money. And therefore men employ themselves to extol or decry just on the same principles, and much in the same manner, as the Bulls and Bears in Exchange Alley.

But, in the progress of corruption, are we to become a nation of swindlers? Are the liberal and elegant Nine to be corrupted by the general contagion? Forbid it, taste and genius; forbid it, Spirit of England.

Yes, fays the artful puffer, forbid it as you please, there will be smuggling of theatrical and all other same so long as the pence are to be gained by it.

### Romæ omnia venalia.

It is an old complaint; and I fear there is no remedy for it but patience.

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#### CHAP. XIII.

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On the Practice of attributing all religious Principles and Actions to Superstition.

In superstitione inest timor INANIS Deorum.

CIC. de Natur. Deor.

DUCH is the imperfection of language, that words cannot be found to discriminate all the variety of ideas of the human mind with that degree of precision which is necessary to avoid error. A great many mistakes in morals arise from the abuse of words, which are too often either voluntarily or malevolently mifunderstood and misapplied. The Christian religion has always fuffered by this perversion. It suffers at this time, fince it is denominated by those who impiously endeavour to injure its cause, a mode of superstition. Though man boasts much of his reason, it is really astonishing to consider how few exercise it with effect. Give any thing a bad name, and the majority of mankind will abominate it without examination, merely in consequence of the first impression which they hastily received from a misapplied appellation.

The freethinkers of this age, who dignify themselves with the name of liberal philosophers, are remarkably inclined to stigmatize our religion with the name of superstition. They who wish to be esteemed men of liberal minds, and who abhor the ridicule and censure which attends the bigot, are but too ready to join with the pretended philosophers in exploding religion. To avoid the epithet of superstitious, which conveys to them the idea of weakness, they are rash and precipitate enough to reject all the comfortable offers which religion reaches out to her sincere votaries. The very name frightens them; and if they resolve not to fear God, it is very tertain that they are sadly assaid of man. They dare the vengeance of Omnipotence; but they cannot stand against the ridicule of a minute phi-

osopher and a pert witling.

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He must know little of the history of mankind who shall deny that superstition has prevailed in all ages and all nations, and caused much cruelty and mifery. Man has a natural tendency to superstition. Feeling himself weak and miserable, he is ready to fly to any thing which his fancy fuggefts to him as a refuge in his diffress. A flock or a stone becomes the object of his adoration. He is ready to inflict on himself the most excruciating torments, or to affer them from others, if he is once persuaded hat he can thus appeale an angry Deity. Naural affection dies at the command of superlition. A child is facrificed with alacrity, if he devotee is taught that with fuch facrifices God is well pleased. Every thing yields to the evout phrenfy. That every philanthropist should herefore endeavour to prevent its diffusion among mankind, is to be expected and applauded. But

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let him not, through carelessness or violence, root up a falutary plant in his endeavour to eradicate a weed. Religion is the medicine of human life, as superstition is its bane.

In this enlightened age there is little danger of groß superstition. The darkness of ignorance was necessary to give to the bugbears of imagination the appearance of reality. Opinions are examined in this country with that freedom which our happy constitution allows, and that perspicacity which a multitude of well-informed understandings must reasonably be supposed to possess. The national religion is therefore professed in all its native purity, and they who presume to call it superstition, only prove their own wickedness and vanity.

Such vanity must be wicked, though at the fame time it owes much of its origin to folly. Weak minds often feek nothing farther than the applause of their company. They appear wonderfully wife in their own eyes, if they can aftonish their neighbours by the fingularity or the boldness of their opinions. Such men are to be known, whenever a religious idea is introduced, by a fignificant fneer of contempt, or an uplifting of the eye-brows with an air of conscious superioriy. If the language of grimace is not fufficiently understood, they think it necessary to suggest a hint, " that they look upon all fuch superstitious stuff " as unworthy men of fense," (by which they mean to characterize themselves), "and fit only to " feare children and old women. For their own " parts,

" parts, they must congratulate themselves that " they have emancipated themselves from the " horrid slavery of prejudice."

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Nevertheless it would appear, on a fair examination, that these arrogant talkers are only half learned, and that pride fills up the mighty void of sense; yet such is the confidence with which they speak, that the young and the weak are often seduced by them, and become their disciples. Thus their sect is increased in numbers, and their arrogance increases in a much greater proportion.

They teach their disciples that religion owes its rife to fubtle politicians, and its support to the arts of priestcraft. That religion has been hypocritically abused by statesman and ecclesiastics to ferve the purposes of avarice and ambition, is at once a melancholy and an undeniable truth. But will cavillers never defift from arguing against the use of a thing from its abuse, a fallacy unworthy a man of common understanding or common honesty? I reprobate those politicians and those priests who have attempted to avail themselves of religion as an artifice to promote their fecular defigns. They are more detestable than the open and declared unbeliever. If he is honest, he is an object of compassion rather than contempt; but those artful politicians, who think to drive men to flavery, or obedience, as they call it, by frightening them with the phantoms of a religion which they do not themselves believe, deferve the vengeance of fociety. It will be faid that they mean to preserve good order by

promoting superstition. I cannot call that good order which is preserved only by the deceit and hypocrify of the rulers. Good order requires that men capable of so mean a deceit should not be the governing part of society. Their very pre-eminence disturbs good order. The only good order which they can wish to promote is, that tame acquiescence among the lower ranks, which allows themselves to lord it over a subject world.

It is very true that religion contributes to severe a peaceable acquiescence in good government. This is one among its many beneficent effects; but it is not true that religion is only the invention of politicians, and a mere state engine to effect tranquillity. It originates in the human mind from the spontaneous feelings of nature. In the most unenlightened countries, where no pretensions were ever made to revelation, traces of it are to be found. Nothing but ignorance united with depravity can deny the foundations of natural religion. Every good mind admitting natural religion by the light of natural understanding, will rejoice to find so many proofs of the Christian revelation.

To fear God is the best method of acquiring that true courage which fears nothing else. The fear of God arises not from a timorous and weak mind, as the insidel pretenders to philosophy represent it. I appeal to facts in the history of mankind. Have not the bravest and best men in all ages and nations displayed a reverential awe of God? If only the weak had patronized reli-

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gion, it would long ago have been exploded! The examples and arguments of the best and wifeft of mankind have operated, under the direction of Providence, in continuing among mankind that fource of all true comfort, a due fense of religion. The vain and the wicked have endeavoured to destroy it, and they have always fucceeded with a few; but they have not been able to prevail univerfally; neither will they; for it is founded on the rock of truth, and the gates of hell shall not prevail against it. Taglar

I am forry to observe the philosophy of Epicurus gaining ground in our country. It might be called the philosophy of Satan. It is deftructive of every thing virtuous and good, and equally portends the ruin of empires and of human nature. It flatters human depravity fo much that nothing can impede its progress but the counteracting prevalence of Christian principles and practices. The blas draw belonded line

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I feriously exhort all, therefore, who are Christians indeed; to dare to profess what they believe, and to discountenance error by the native fortitude of truth. The misfortune is, that the modest Christian is too often restrained by his love of peace, and by his humility, from flanding up in the defence of the Gofpel; white the patrons of error, incited by vanity, and a malignant defire of rendering others as wicked and miferable as themselves, are indefatigable in the diffusion of their opinions. It becomes the duty of the fincere Christian to exert himself,

when unbelievers multiply, and the scorner from his chair declares the Christian religion, like all other religions, to be only "a mode of superstition." the

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On the Machiavelian principle of using religion as an engine of state, let me ask the pretended philosophers, how the most important transactions of civil life, and how the business of courts of judicature can proceed, when they shall have succeeded in diffusing the doctrine that Christianity is but, an artful delufion to inthrail the vulgar? Will an oath be then of any force or obligation? These philosophers are more injurious to the interests of society than many malefactors who are by the laws of their country capitally convicted. They destroy the very root of all civil and moral virtue. They are teachers of vice, not of timid and relactant vice, but of vice which dares the broadest day-light, and boldly defends itself on avowed principle.

I will conclude with adding one suggestion, which, though it may not find universal approbation, will, I think, deserve it. I am persuaded that a good man ought to be cautious of expressing himself with scorn and contempt even on the subject of those many false religions which prevail in the world, and which may justly deserve the name of superstition; for it appears to me, that God Almighty, as a benevolent Being, must always be pleased with intentional service and obedience, though the mode of performing it is erroneous. At least, I believe it will admit no doubt, that God will be better pleased with

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the zeal of the most superstitious than with the impiety and presumption of the unbelieving philosopher, who proudly imagines his own reason to be the standard of all truth and propriety.

These unhappy dupes of pride will, I dare say, at some future day, find their error resuted, if not by argument, yet by the slow punishments of an avenging God. For great and terrible is the Lord God omnipotent. Who may abide his wrath? If his wrath be kindled, yea but a little, blessed are all they that put their trust in him.

Bleffed indeed are they who throughout life have ferved their God with devotion and humility. God shall make all their bed in their fickness. Life to them shall be pleasant, as a journey through a delightful country, warmed and enlightened by the sun; and death shall be to them disarmed of his terrors; so that both in life and at death they shall experience the truth of that declaration, which teaches us, that the fear of God is the beginning of wisdom.

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Of the Folly of suffering the Judgment to be seduced by Wit, in Things of Moment.

fill bounder norre reds built, val worsel of 1 O be remarkable for that lively and creative power of the mind which invents fuch ideas as are both pleasing and surprising, by their truth and novelty, is a distinction greatly to be valued. It is to possess a power of diffusing a charm on every subject, and of striking conviction in the mind with an instantaneous impulse. There is no doubt but that the Giver of every good gift intended that it should be productive of beneficial effects It is certainly conducive to cheerfulness, and enlivens the dull identity of common life. It ridicules folly; and, by ridiculing, frequently corrects it. It often decides with momentary inruition on subjects which plodding industry has labored only to augment the obscurity. None, I believe, will indulge a general invective against wit but those who are destitute of it.

Wit has fometimes been used as an auxiliary to reason in the defence of religion. Dr. South possessed a share of abilities which were sufficient to brandish any weapon which he chose to employ. Wit in his hand was sharp and irresistible, and made its way like the scimetar or the battle-axe. He was one of the ablest champions of the church. He is not only a wit but a solid reasoner. His learning is equal to his natural endowments. Wit

enlivens the mass of his erudition, as the leaven leaveneth the farinaceous substance. Dr. South exerted his wit to so good purposes, and with so much effect, that he is most deservedly placed in a high rank among the many excellent preachers who have adorned this country. A sincere admirer of him cannot but wish that he had not desormed his writings with some expressions which, though not destitute of humor, must be condemned as vulgarisms.

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Dr. Horne, the prefent Dean of Canterbury who has discovered a genuine spirit of piety in his writings, and displayed the beauty of holiness in all its charms, has attacked the philosophy of Hume with the arms of ridicule. Indeed many parts of Hume's philosophy appear to carry with them their own refutation by inherent abfurdity; but they fall into the hands of those whose want of learning and of principles induces them to admit the arguments of fophistry in defence of libertinism. Dr. Horne justly supposed that the admirers of flume were more likely to be difabused of their error by the fear of derision, than by any force of argumentation. He has indeed derided both flume and the Humists, as they affect to ftyle themfelves, with fingular fuccess. I only wish that the part of his book in which they are attacked could be univerfally introduced: to their notice. It would operate as an antidote to his poison, unless indeed its genuine effects should be prevented by the force of established prejudice. Asset dollar subspire to be builder

The latter part of Dr. Horne's letters upon infidelity I should not have regretted, if it had been entirely omitted. It owes its origin to an obscure pamphlet, which would never have emerged to notice by its proper power: and the difficulties of many passages in Scripture are by no means removed by the remarks of the pious Dean, however ingenious and well-intended.

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After all, it must be owned, that great caution is required in the use of wit and humor as auxiliary to the cause of religion. They induce a levity of mind, which is too apt to degenerate to a wanton difregard of every thing ferious. Religion, like a chaste matron, should appear in a dress which excites sentiments of respect, and forbids familiarity. When she is introduced to mankind in a grotesque or gay attire, she ought to be under the direction of a guide who can teach her to preferve an air of dignity in the midft of her condescension: I mean to suggest that wit and humor, like that which is applied by Dr. Horne, should never be used in religious subjects but by writers whose judgment is superior to their comic abilities, and whose comic abilities would, like Yorick's, fet the table in a roar.

frequently employed as the enemies than as the auxiliaries of Christianity. The natural man, as he is styled in the Holy Scriptures, that is, the man who is unregenerated by grace, and but little read in theological learning, will find a multitude of particulars which, with but a small

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fare of ingenuity, he may perversely turn to ridicule. To be facetious on facred subjects requires more malignity than wit.

That Voltaire had wit, none can deny but those who are destitute of it. In subjects of polite literature his wit is always delightful, though his judgment is said to be not always sound; but on subjects which concern things sacred, both his wit and his judgment deserve reprobation. Here his wit is always misapplied, as well as often salse.

But, allowing for the fake of argument, that the wit of Voltaire in facred subjects is pure and excellent, yet every man of sense and seriousness will arm himself with caution before he ventures to give it his attention. A man has so much to gain or to lose by his religion, that he will not rashly incur the danger of losing all belief in it. He recollects that the sparks of wit are often like the fire of a nocturnal vapor, which shines only to seduce, or like some stones sabricated by art in imitation of nature, at once brilliant and salse.

Reason only, or the powerful impulses of conscience, can influence a man of sense in affairs of religion. Convince me, if you can, he will say, that my religion is ill-founded, and I will relinquish it. But wit is not able to convince. Its province is to amuse the fancy, and not to persuade the faculty of reason.

It may be rather difficult to avoid delufion when it appears under so pleasing a form as that of wit; but, as religion is confessedly of infinite consequence to our happiness, let us always prove

the folidity of the witty fentiment by the touch. stone of reason. An impartial application of that test will, I am convinced, become always favorable in the refult to the cause of Christianity If we are led by curiofity to read the works of celebrated wits who have taken the part of infidelity, let us always diferiminate between wit and argument, fo as to be amused only by the wit, and remain unshaken in our faith till the fortress of it is battered by the main force of superior and commanding reason. Christianity has stood like a rock of ages amidst the waves of the fea, for many centuries, against every attack whether of wit or of argument, and, under the Divine Providence, there is every reason to believe that it shall stand till time itself shall be absorbed in eternity. Woe to those who have misemployed the talents they possessed in subverting the main column which supports the fabric of human felicity. he as well a man fire moi as a speciment of isimimimul ators, archesodillurassed lable.

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## BOOK THE SEVENTH.

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Of the mere Preferment Hunter in the Church.

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PERSIUS.

In many professions and employments the only object in view is the accumulation of money and advancement in the ranks of life. But religion teaches men to look above the profits and honors which the world is able to bestow; and when an official professor of it appears to be remarkably anxions for preferment, it is difficult to believe that he is perfectly sincere. To the vulgar, at least, he seems to be one of those who follow Jesus Christ, not so much for the wonderful works which he did, as for the loaves and the fish.

There is so much of hypocrify, deceit, and avarice, in the mere preferment-hunter, that I shall not hesitate to stigmatize his character with the most opprobrious epithets. To the vices of a sharper and an usurer he adds those of the pretended devotee, who wears the robes of religion to conceal the deformity of avarice. Tradesmen who endeavour to obtain goods under salse pretences are disgraced with the name of swindlers; and why should not a term of infamy be appropriated to the preferment-hunters, who, professing themselves clergymen, that is, teachers of a sublime

and religious philosophy, appear to seek nothing for themselves but the goods of this world, which they persuade others to despise? Why should it be thought unjust or illiberal to denominate them, as a mark of distinction from better men, ecclesiastical swindlers?

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A clergyman of learning and abilities who acts confiftently with his profession, and many such there doubtless are, supports the most respectable character in fociety. But that the corruption of the best thing is the worst, is true also in this department. A fenfible layman, however religiously disposed, and however candid and charitable, cannot view the ministers of Christ, as they call themselves, more eager in pursuit of a prebendal stall than in the falvation of fouls, without difgust and indignation. When he fees them pay the most abject court to statesmen and rich patrons who are able to recommend them at court and procure ecclefiaftical dignity, without any regard to moral character, he naturally concludes that they are worshippers of Mammon, and that their fermons are but the cold productions of official necessity to sank of the they enoudered

True religion infpires a greatness of mind as distant from abject meanness as from empty pride; but how cringing is the demeanour of the preferment-hunter, how servile his conversation! He affents and dissents at the nod of his graceless patron. Many a footman is a man of spirit in comparison. And are such as these the servants of Jesus Christ, commissioned to rebuke vice boldly; and to

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Themselves the slaves of vanity and fashion; looking upwards, not to heaven, but to preferment, and downwards with contempt on the inserior clergy, and all the poor? Are these the men that are to bear the cross, and teach us to follow their example? They know this world well indeed, and love it heartily; and if you wish to play your cards well, either in the literal or figurative sense of that phrase, you cannot find better instructors; but for religion, many a plowman is a faint in comparison. Divest them of their feather-topt wigs, their gowns and cassocs, and they are only qualified to make a figure at a watering place, a dancing and card assembly, or in Exchange Alley.

Nothing seems to satisfy their rapacity: From vicarages and rectories they rise in their aspirations to prebends, canonries, archdeaconries, deanries, bishoprics, and archbishoprics, and thence to heaven as late as may be. Such is the edification after which they pant, like as the hart panteth for the water brooks; as to preaching the gospel to the poor, visiting the sick, clothing the naked, feeding the hungry, they have neither time nor inclination for such mean employment. Think ye that they entered the church to serve others? They have no such enthusiastic ideas. Themselves only they wish to serve, and in this world are contented to fix their residence, provided they can but lodge themselves in a palace.

Did they ever rebuke the vice of their patron either in the pulpit or in conversation? Have these

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men, who think themselves entitled to the very first places of ecclesiastical dignity, devoted their youth to fludy, and their manhood to ufeful labors in their facred profession? Have they been indefatigable preachers or irrefragable contro. verfialifts? By no means. They have fludied the graces and the arts of pleafing, and the Letters of Lord Chesterfield have been unto them as a gospel. Contrary to the scriptural precept, they have men's persons in admiration because of advantage. They have been neither men of learning themselves, nor inclined to encourage it in others. When they have been at last elevated to the wished for pinnacle, they have still seemed to look down with contempt on the poor and the miserable, for whose sake Christ was born and died. To form connexions with titled personages, or men in power, is their first labor and their last."

Dr. Dean was born in the middle rank. He had a good person, and was not desicient in common sense, though he had no pretensions to tasse in poetry or the fine arts, and very little learning. He excelled his schoolfellows when a boy rather in the accomplishments of music and dancing than in grammatical knowledge, or skill in composition. He went to college with a character of decency, which he has retained through life, though he never rose above mediocrity in his attainments.

A certain lord wished for a travelling companion for his son, and young Dean was recommended as a well-behaved person, from whom the pupil would learn something of address and ery

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manners, which, it was agreed on all fides, were far more useful in the world than Greek and Latin.

The pupil was of a very vicious and extravagant turn; and Mr. Dean found that he should
be entirely out of favor if he attempted to restrain him within the bounds of virtue. He
therefore gave him one general caution, which
was, to have regard to decorum in his vicious
indulgences, and to conceal that conduct upon
which, if he saw it openly, he should be obliged
to animadvert ex officio. The young man understood the nature of the restraint, and had
cunning enough to regulate his conduct by it.

After running over the Continent in the usual manner, the young nobleman returned improved in the graces, and therefore to the entire satisfaction of his father. Several noblemen, who were intimately acquainted in the samily, were struck with the easy freedom and disengaged air which marked the travelled pupil, and did not hesitate to attribute much of the merit to Dean. Some compensation must be made the tutor; but my Lord was too mean to expend any thing out of his own purse, and therefore used his interest to procure a Chancellor's living of three hundred a year, in which he succeeded.

Mr. Dean never faw his parish-church since he was inducted into it; but the revenue of it enabled him to make a respectable appearance in his patron's family; and he contracted many intimacies with persons in high life. His time was

entirely spent in cultivating friendship with those who had interest.

In the lift of his noble acquaintance there was a Lord of great weight in politics; but of infamous character, and a professed unbeliever in Christianity. To this nobleman he attached himfelf by the most affiduous attentions, and particularly by finging a certain fong with remarkable humor and expression. Jollity was excellence in his Lordship's opinion, and therefore Dr. Dean. for he had now taken his degree, was jolly in the extreme. If there was a drinking party, Dr. Dean would be as drunk as a lord; and if his Lordship chose to invite his favorite concubine to dinner, Dr. Dean was never unwilling to fanction the vifit by his holy prefence. He would indeed write a little Sapphic ode for his Lordship on such occafions, for which his Lordship had all the credit with the lady. here indicated by a consisted.

Qualities so agreeable and useful could not fail to endear him to his patron, who, not being deficient in gratitude, resolved to reward him, especially as he could do it without incurring any expense. A dignity in the church, of very confiderable value, became vacant, and Dr. Dean was presented to it at the request of his Lordship. Thus great men pay their clerical toad-eaters!

The Doctor now became a man of confequence in his own eyes, and in the eyes of those who are inclined to venerate external appearances. As he had ascended the ladder so highly and so easily, and began to form hopes of reaching the

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top of it, he pursued the same plan of flattery and accommodation with which he had set out in life, and which he had found successful. He had almost made a sure friend of one of those great men who make bishops, by a present of a brace of pointers, when death, whom no arts can render exorable, disappointed his ambition. He had been at an election-dinner, where he caught a violent sever by eating and drinking for the honor of one of my Lord's particular friends; and, before he was quite recovered, was invited to a ball, where he danced so as to overstatigue himself, which brought on a relapse, and occasioned his dissolution.

In this instance we behold a man of very little learning, and no piety, exalted to a station in which none should be placed who are not remarkably distinguished for both. How does the instance operate on the clergy and the laity? The clergy it teaches to believe that their advancement in the church will not be promoted by virtue or learning; and the consequences of such an opinion among the majority are easily imagined. The laity it leads to entertain dishonorable ideas of the church, some of whose main pillars are so some contemptation of the religion which the church is established to promote. Whenever the clergy become contemptible, religion shares the disgrace.

The mere preferment-hunter is certainly a very fair object of fatire, for his conduct is base in itself, and very injurious to society. He brings

every thing that is facred, and every thing that is just and good, into disrepute, as far as the influence of his example is dissufed. While such persons succeed, by sinister arts, what chance have men of real merit, whose spirit can never submit to mean behaviour, if they were sure of a mitre? The preferment-hunter has been studying the graces and attending levees, while the modest man of merit was studying wisdom, and acquiring an ability to teach it others, in the recess of his library. While the preferment-hunter was conning the Court Calendar, the modest man of merit was reading the Bible.

God forbid that any of these remarks should be misconstrued into a restection on the good man, who, in consequence of his merit, is advanced by the over-ruling direction of Divine Providence to high stations in the church. Many such there have been in this country, and many such there are at this time. Their penetrating and generous minds must have seen and loathed the character which I have just described, that of a professed servant of Jesus Christ, an ordained minister of the Gospel, making use of their profession merely to grasp riches and honors, and to gratify a peculiar avarice and ambition.

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I take leave of the subject with a wish, that patrons of church preferment would consider their

right of patronage as a facred charge.

I beg leave also to add, that there are no perfonal allusions in this chapter. Nor let any one accuse me of censoriousness or illiberal reflection that

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on a profession which I ought to honor. It is because I honor it, that I would explode those characters which, while they disgrace it, contrive to receive the secular rewards of it.

### CHAP. II.

Of the Expediency of introducing Christianity into the newly-discovered Islands of the South-Sea.

Tis impossible to read the voyages to the South Seas without great delight; but the delight is interrupted too frequently by sentiments of horror and of painful sympathy. Our newly discovered sellow-creatures appear in many most amiable points of view. They are generous, sensible, and friendly. Their hearts seem to be peculiarly susceptible of pleasure and of pain; but they are guided too implicitly by their lively sensations, and their reason appears to be universally overpowered by the violence of their passions. Though by no means cruel and serocious in their natural temper, they exhibit, under the operation of revenge and superstition, the most horrid instances of savage barbarity.

Much has been written on the subject of Anthropophagi or Cannibals; and many entertained a suspicion that they did not at present exist, if it were true that they ever existed. But the late voyages have rendered that truth, disgraceful as

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it is to human nature, indubitable. It is a circumstance which aggravates, instead of extenuating the malignity of the practice, that it arises not from hunger and necessity, but from a diabolical sentiment of revenge. That passion, uncontroused by religion and philosophy, is not to be gratisfied completely but by the destruction of the unhappy object of it, and even by tearing it in pieces, and devouring it with a canine serocity. Is it not easy to perceive, in practices so malignant, the interference of an evil spirit?

The accounts of our late circumnavigators are unquestionably true, and they evince the necessity of endeavouring by the very first opportunity to call the strangers from the error of their ways, and to initiate them in the benevolent doctrines

of Christianity.

Superstition also exhibits a scene in the South Seas not less shocking than revenge. To facrifice a fellow-creature in order to please a benignant Deity is a defign which the Evil Spirit only could The practice is by infuse into the heart of man. no means peculiar to the Islanders of the Southern main; it prevailed among the ancient Ægyptians, Phœnicians, and Canaanites; and even Abraham, mistaking the real will of God, would have facrificed his fon Isaac if the hand of heaven had not, for the correction of this fatal miltake, interpoled, and supplied one of the bestial train as a more acceptable offering. Philo indeed detracts from the merit of Abraham's faith and intention, by afferting, that many kings and nations accustomed

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themselves to sacrifice their first-born sons, for the fake of propitiating an angry Deity. There is a passage in the close of the third chapter of the fecond book of Kings which fully confirms the idea that Abraham's was not a fingle instance-"And when the King of Moab faw that the battle " was too fore for him, he took with him feven "hundred men that drew fwords, to break "through even unto the King of Edom; but "they could not. Then he took his eldest son, "that should have reigned in his stead, and " offered him for a burnt-offering upon the wall." It is shocking beyond expression that a father should immolate a son; but what deed is so nefarious of which the natural man, unaffifted by the grace of God, is not capable? Aristotle says, that it was usual among the Trebatti for a fon to facrifice a father \*. I make no comment on deeds which carry with them their own immediate condemnation.

But I cannot but be struck with the wonderful similarity observable in the manners and superstitions of savage men throughout the world, and in all ages. The idea of propitiating the Deity by bloodshed, or the sacrifice of some living creatures, either human or bestial, is almost universal. The sacrifice of animals began with Abel, and it is probable that the tradition of its being acceptable to God was handed down from him to the days of Noah. Noah himself exhibited an example of it to all posterity, for on his departure

<sup>\*</sup> In Topicis , lib. ii. cap. ult.

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from the ark, we read, that he "builded an altar " unto the Lord, and took of every clean beaft,

" and of every clean fowl, and offered burnt-" offerings on the altar; and the Lord smelled a

" fweet favor; and the Lord faid in his heart, I

" will not again curse the ground any more for

" man's fake."

It feems probable that as men were dispersed through various parts of the world from the ark of Noah, they carried with them the example of facrificing animals, and diffused the idea that God was pleased with them, as indications of the facrificer's faith and fincerity.

There is, I think, no doubt but that they were types or faint adumbrations of the great facrifice that was to be made by the Lamb of God for the fins of the whole world. It is to be attributed to a well-meaning, but superstitious excess, that in the place of irrational animals, the nations at length facrificed human creatures. This is to account for it on the most candid conjecture; but I believe it will be confistent with reason and Scripture to suppose; that it was the Evil Being who tempted man to break one of the first laws of God, which fays, Thou shalt do no murder.

It is certain that God cannot behold fuch deeds with any other fentiments but those of extreme displeasure. "Whoso sheddeth man's blood, by " man shall his blood be shed," was the edict of Him who made man, and who alone possesses a right to dispose of him. "Will I eat the flesh " of bulls, or drink the blood of goats?" faith

the Lord. Much less can he delight in the blood of his favorite creature.

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Can any man then of common humanity in the civilized countries of Europe avoid most earnestly wishing that these poor children of nature might learn what that means, "I will have mercy and "not sacrifice?"

The exposing or murdering of infants is another favage practice which difgraces all those virtues and amiable dispositions which are represent. ed as existing in a remarkable degree among the Islanders. This practice, like the others which I have mentioned, prevailed also among the ancients before the Christian era. Moses was exposed, as were Romulus and Remus among the Romans, and Oedipus among the Greeks. The Greeks and Romans used sometimes to place with the exposed infant some valuable things which might serve to induce the traveller who should find it to take care of it, if it were alive, and to bury it, if dead. I do not indeed recollect any country in which, like these, there seemed to be a combination of the rich and powerful to destroy the offspring. Poverty, indeed, and shame, frequently causes fuch acts of extreme barbarity among individuals in civilized nations; but it was never tolerated or countenanced, but, on the contrary, feverely punished wherever Christianity has been intro-The Foundling Hospital in England, while it does honor to human nature as a charitable institution, reflects some disgrace upon it, lince it proves that parents abound in England

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who are ready to relinquish their offspring forever. Indeed the prevailing practice of putting children out to nurse, even when the mother is healthy and able to afford it the nourishment which nature gave, is not very honorable to the sentimental affections of those who at the same time pretend to an uncommon share of sym-

pathetic refinement.

This neglect however, though culpable, is not in the smallest degree comparable to the cruelty of the Islanders with whom our navigators have lately made the world acquainted. Christianity would not permit such abominable practices, and therefore it is incumbent upon those rulers who have caused the discovery of these people, to take care that they shall be instructed, as foon as they can be made capable of receiving instruction, in the truths of the re. ligion of Jesus Christ. Was Omiah baptized? or was he in any respect prepared to improve the spiritual state of his countrymen? If not, I cannot help lamenting that the zeal for the propagation of Christianity, that is (as Christians must deem it), a zeal for the diffusion of happiness, is greatly relaxed among us.

I fay nothing of the theft and lust, and other evil practices and habits which prevail remarkably among these Islanders, since they are trisling faults, however heinous in themselves, when contrasted with the atrocious crimes of which I have already spoken. When greater evils are

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ing nen n I are corrected, the more inconsiderable will soon be removed.

I cannot help expressing the pleasure I felt in reading the last voyages, at that passage, which relates that the Spaniards had set up a cross, with the inscription,

#### CHRISTUS VINCIT.

It is an honor to that nation to have first introduced the name of Christ into these islands. There is in this enlightened age and in the benevolent temper of the present times no danger lest they should be guilty of cruelty in carrying on the conquests of Jesus Christ. The olive branch, and not the sword, is now borne under his banners.

I wish our own nation had paid some regard to this noble object as well as to the observation of the transit of Venus, to botany, to longitude and latitude, and to other matters which belong to us only as inhabitants of this little planet. What a glorious voyage will that be, and Heaven grant it may not be distant, when pious men shall carry the cross on the prows of their vessels, and triumphantly enter the havens of the Pacific isles announcing the good tidings of peace, joy, and immortality.

#### CHAP. III.

Of the Prevalence of Methodism.

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HERE is fomething fo flattering to the pride of man in the felection of his own fystem of opinions in religion and philosophy, that it might be foreseen in theory, as it is proved in fact, into how numerous sects, parties, or perfuafions, every fociety would be divided. In England the national church is undoubtedly well constituted for every purpose of Christian piety; but to many it is a sufficient objection against it, that all its rules and ordinances are already prefcribed fo as to leave no room for the gratification of vanity by innovation. Leaders of feds are often, though not always, under the influence of vanity; but I would by no means affirm that their followers are not conducted by the unaffected impulse of a fincere intention.

The zeal with which the methodiftical teachers diffuse their doctrines is exemplary. It exhibits every appearance of sincerity. Early and late, in season and out of season, they are ready to exert their best abilities in prayer and in all acts of charity. They wait not for solicitation, but seek occasions of doing the work of that ministry which they have voluntarily undertaken. They consider the acquisition of a proselyte, or the conversion of a sinner, as gain; and are no less

delighted with it, than the merchant with his fair profit, and the usurer with his exorbitant interest. Under the natural influence of an ardor and industry so singularly active, it cannot be wondered that their sect should flourish.

There are at this time but few populous towns and villages in the kingdom in which the Methodists have not a respectable place of worship, and a permanent congregation. And there is every reason to believe that they will continue to increase, unless their endeavours should be counteracted by the extraordinary zeal and indefati-

gable activity of the regular clergy.

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As the regular clergy commonly possess the great advantage of a superior education, and often the accomplishments and address which introduce them into the company of persons eminent for their rank and fortunes, they might easily subdue their antagonists if their zeal equalled their ability. But there is in many an indolence, undeservedly honored with the titles of prudence modesty, or humility; an indolence, which induces them to be satisfied with such a performance of their duty as, though it may appear to be regular and decent, is suspected of being formal and perfunctory.

The Methodists, with great propriety, and indeed in imitation of that great teacher whom both they and we profess to follow, address themselves with at least as much zeal to the poor as to the rich and great. The officiating clergy

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do indeed visit the poor when sent for, and promote almsgiving on the usual occasions; but the higher orders spend their time for the most part among the rich, and in the usual amusements of a pleasurable or fashionable life. But where do you find the Methodist from choice early in the morning and at the midnight hour? In the cottage or in the garret of the poor on his knees, and at the bed-fide of the fick and the afflicted. It will be faid that, under the influence of enthusiasm, he runs into an extreme; and I shall not be able to deny the charge; but I fear that the regular clergy often run into another extreme, that of indifference and inattention. It is the faying of a fine writer, Fas eft & ab hofte doceri. Let the regular clergyman condescend to learn of the poor Methodists so much zeal and ardor as may give him fufficient earnestness without enthusiasm. Let him have the warmth of enthusiasm without its madness and folly. Animated with true zeal, and enlightened with real knowledge, and foftened with Christian benevolence, he will be able to preserve his congregation to himself, who will no longer be tempted to forfake the parish-church for the meeting place of every illiterate and itinerant preacher, who has nothing to cause him to be preferred but his earnettness of manner, and his appearance of unaffected ardor.

I am not the apologist of the Methodists. Their zeal and activity I admire. Their extravagance I pity and disapprove. I see them diffused

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over the country, and drawing away the congregations of the regular churches. I am convinced that the churches would answer their pious purposes sufficiently well without schism. if the clergy would condescend to use the honest means which are used by the Methodists. I therefore take the liberty of recommending those means to imitation; their zeal and activity in performing the focial offices of religion, and their earnestness and force in the harangues of the pulpit. I have ventured to speak in their favor where I thought them entitled to praise; I say ventured to speak, for I know how dangerous it is to take the part of those who are indiscriminately despised both by the great and the learned; but was not this the case of the great Author of our religion?

I mean to consult the interest of the Church of England when I recommend additional ardor in its clergy, as proper to counteract the influence of the methodistical preachers. Controversial writing, of which we have enough, will produce but little effect. The tribes who throng to the Tabernacle are not readers. They are to be influenced by oral influence alone, and if they find the preacher in the church unable to prevent their slumbers, they will hasten to the Tabernacle, where, if they can find nothing esse, they are sure of zeal and a noisy eloquence, which rouses their attention.

No churchman will deny that the prevalence of methodism is an evil. He will, in consequence

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of his conviction that it is an evil, feel a defire to remove it. He will confider the most effectual means. If perfecution were allowable in the fight of reason and humanity, he must know that it only contributes to augment what But he must also know it pretends to diminish. that in this liberal age, and this happy country, the love of liberty is too ardent to admit of perfecution. It only remains then that the regular clergy encounter Methodists with their own arms, with fingular diligence, exemplary charity, and with unaffected earnestness in prayer and in preaching; a noble emulation, which must ultimately redound to the honor and happiness of human nature.

There are fome, for the clergy are but men, who, while the tithes and dues are regularly paid, feem to care but little whether the pews of their churches are empty or crowded. They can fee their parishioners turn away from the ancient well-worn path which led their ancestors to the venerable church, and go in crowds to the newly erected tabernacle of a preaching mechanic: they can fee themselves thus deserted with perfect indifference so long as their income, which they can demand by law, remains undiminished. But these are few, as I hope and believe, in comparison of those who, retaining a regard for the established church, cannot but lament when they observe the parish-church deserted, and the barn ready to burst with it's multitudes. They will acknowledge that it is laudable to attempt

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to excite such a spirit of exertion in the clergy of the church as may call back the slock that has strayed from its own fold by the invitation of spiritual food at once pleasant and salutary. They will view this humble attempt in its true light, and candidly pardon a freedom of expression which, like some remedies in desperate cases, is necessary to promote a certain recovery.

#### CHAP. IV.

Of the Habit of confulting no one's Inclination but one's own.

N this enlightened age felfishness has learned that the most effectual method of answering its purposes is to pretend to a great regard for others, and to fludy the art of pleafing them. Many of the most ill-natured and contracted minds have acquired an artificial foftness and liberality, which they display on all such occasions as are likely to promote their interest or elevation. Shallow and superficial observers confide in the external appearance, and often believe them to possess that generosity of which they are oftentatious. But there are no men more felfish than the cultivators of the art of pleafing. have no other view in any thing they fay or do but to ferve themselves, and to gratify either their appetites or their vanity.

But selfishness often assumes a more forbidding aspect. Instead of seeking its ends by pleasing others, it regards nothing but its own gratification, and is entirely careless whether they who are within the fphere of its influence are pleafed or difgusted. There is fomething in this kind of felfishness more fincere and respectable than in the other: it uses no arts of deceit. It scorns advantages which are not to be obtained but by fervility. But it is morose and disagreeable. It violates the law of mutual civility, of humanity, of Christianity. The furly lover of himself means to secure a greater share of self-enjoyment than others; but in this he is disappointed, for such is the opposition which he will always receive from those around him, that he will seldom enjoy ease, much less any permanent satisfaction. His own temper and irritability, supposing every one who converfes with him to be ready to fubmit to his will, will operate like a fever in disturbing his repose.

The morose behaviour of the self-pleaser must certainly be attributed to a bad temper long indulged. There is a picture of him exhibited in the Characters of Theophrastus, which is curious for its antiquity. I will endeavour to display a

copy of it to my readers.

"Self-pleasing," says Theophrastus, according to his usual method of defining the abstract and then describing the concrete, "is an inability to bridle the temper in common conversation.

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"The felf - pleafer is fuch an one as being " asked where any one is, replies, " Do not plague me." When he is civilly addressed in " the common form of falutation he will return " no answer. If he happens to have any thing " to fell, he will not tell the inquirer the price. "but will answer his question by asking, How "do you find it elsewhere?" If any one from " respect, and meaning to do him honor, sends "him a present just before some festival which "he is to celebrate from custom, he fays. "This is no gift," intimating that it is only " meant to fecure a return, and probably an " invitation to the feaft. If any one accidentally " brushes against him in passing the streets, or " shoves him forward, or treads upon his toes. "and at the same time begs his pardon; he "will not grant the pardon, but will pick a " quarrel with the incautious offender. When, " a friend in diffress is making a collection, and "he is applied to for his contribution, he at "first peremptorily refuses to give any thing, "but afterwards brings his money, and fays, "There's fo much more money thrown away." "If he happens to strike his foot against a stone " as he is going along, he will begin curfing and " swearing at the stone. He cannot long bear "with, or wait for any man living. In the "cheerfullest meeting of friends he refuses to "fing, to recite verses, and to dance, And he " carries his moroseness so far as that, when he

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" is out of humor, he will be angry with the gods, and refuse to say his prayers."

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This character, as delineated by Theophrastus, appears to be compounded of peevishness, avarice, and ill-nature. It is odious in the extreme. I should imagine that very sew arguments would be sufficient to dissuade from it. But the missortune is, that they to whom this character belongs err not from a want of knowing its unamiableness, but from natural ill-temper, and from habits long confirmed.

When such is the case, the evil is almost without a remedy. Some disorders of the mind, as well as of the body, must be relinquished as incurable. Yet this must not be done till every expedient of relief has been tried, and tried in vain. Endeavours, even at a late age, to correct the temper, will at least prevent it from becoming worse. There are many instances recorded in history of those who have seen the faults of their temper in old age, and have had wisdom and resolution sufficient to amend them. There is every reason to encourage the attempts for nunquam sera est ad bonos mores via.

The comfort which every man must feel in his own bosom, on the melioration of his temper, will lead him to proceed in his efforts once happily begun. If he can but acquire a sufficient command over himself so as to refrain his tongue from asperity, and from hasty expressions, he will find the conquest of his angry passions

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greatly facilitated. When the temper is corrected, the manners to which it gave rife will naturally be softened. Concessions will be made according to the dictates of politeness, and they will be repaid with ample returns of civility. The comfort of the family, or social circle, will be so much augmented, that he who formerly sought to please himself, by arrogating every thing with moroseness, will find his end most effectually accomplished by conceding to others, in return, that respect and accommodation which is paid as a debt with cheerfulness, but as a tribute with resuctance.

Since the correction of a morose and selfish humor is attended with so much difficulty in age, it will become the anxious parent to exert himself in the prevention of it in early youth. But let him not suppose that extreme severity is the best method of correcting selfishness and ill-nature. Extreme indulgence is indeed highly pernicious to the temper; but harshness, on the other hand, provokes and roughens what it means to mitigate. The angry passions of a parent surnish also an example which a boy will certainly imitate and justify by paternal authority.

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#### CHAP. V.

Of the prevailing Practice of acting Plays by private Gentlemen and Ladies, writing and speaking Prologues and Epilogues, and building private Theatres.

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OF all the various imitations of life and manners which the arts exhibit, none approach so nearly in resemblance to nature as the poetry of the drama, embellished by the actor's utterance, and by all the ornaments of the stage. Beautiful indeed are the images excited by the pencil; for color and truth of sigure, and of attitude, almost vivisy the canvass. But what Parrhasius or Apelles can paint motion? Here their admirable art is found to fail; but dramatic poetry, accompanied with action, most amply supplies the desect, and gives to imitation the air of reality.

Arts so delightful, it might justly be expected, would be universally pursued. The fact corresponds with the theory. There is scarce an age recorded, or a nation described, in which traces of dramatic exhibition are undiscernible; but in no country has the drama been more ardently cultivated than in England, where poetry

has had her Shakspeare, and the histrionic art her Garrick.

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So great have been the charms of the stage. that many in the genteelest walks of life, not fatisfied with being spectators only, have burned with an ambition to wear the fock and buskin, and to court the plaudits of a private audience. The profession of a player was once unreasonably degraded. It was an illiberal idea which classed those who are able to express the finest sensibilities of human nature with the refuse of fociety. Garrick was once, I think, mistaken for a showman in the country, and treated, in consequence of that idea, with no great respect. He contributed greatly to add that dignity to the profession, which, when it is supported by an excellence fimilar to his own, it undoubtedly deserves. The fashion of acting plays, which prevails in families exalted by rank and fortune, adds still more respect to the art of acting, and renders a fet of men, whom the law has confidered as little fuperior to vagabonds, objects of wonder and of imitation. The finest ladies are eager to emulate the graces and powers of an Abingdon or a Siddons; and lords and baronets have condescended to be the disciples of each modern Roscius.

Nothing can enliven a rural refidence more effectually than the prevailing practice of reprefenting plays in a neighbourly way by friends and relations. Music, poetry, painting, fine dresses, personal beauty, and polished eloquence. combine to please all who are admitted to partake of the entertainment. No rudeness and vulgarity interrupts the actors. The spectators or audience bring with them a resolution to be pleased; and if they should at any time seel displeasure, they have too much gratitude for the invitation, too much friendship for the proprietor of the theatre and the performance, and too much natural and acquired politeness, to express their disgust. Thus all proceeds smoothly. Good humor reigns, and if vanity wishes to be gratisfied, why should it be disappointed, fince the gratisfication is so harmless and inossensive?

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But now enters fome ferious observer, and with a cynical air ventures to question the innocence of these diversions. "O!" exclaims the audience, "he is a methodist, a puritan, a saint. "His him out of the house, and let us shut the "door and enjoy ourselves without intrusion." It must be acknowledged that his observations would be ill-timed and ill-placed in the theatre and amidst the representation; but let us hear whether he has any thing to say on the subject which one may listen to at some leisure quarter of an hour, while under the hair-dresser's hands, or while one is painting one's cheeks for an evening exhibition or performance.

Since there are public theatres magnificently fupported for the public amusement, it is certain that the pleasure and improvement to be derived from the drama may be obtained without the trouble and expense of supporting and supplying

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a private theatre; a trouble, which often engrosses so much time, as to infringe upon important duties; an expense, which leads to injustice, embarrassment, and ruin. Those who might otherwise have bestowed their money and their time for the public benefit, or in works of charity, have found themselves unable, and not inclined to do either, when their thoughts and incomes have been devoted to the expensive vanities of acting, and maintaining with splendor the numerous requisites of a private theatre.

It may perhaps admit a doubt, whether the various attitudes and fituations into which impaffioned lovers on the stage are unavoidably drawn, be favorable to those virtues which tend to preserve the tranquillity of domestic life. Beautiful dress, enraptured speeches, tender embraces, inspire ideas of love into the bosoms of those who cannot harbour them without crimi-It is a farther circumstance unfavorable to morals, that most of the English comedies in the greatest repute are so shamefully immoral, as to recommend vice with all the embellishments of wit and shining qualities, and to discountenance the most important and amiable virtues, by rendering the possessors of them subjects of ridicule. To hear fuch dialogue as that of Congreve and Farquhar is sufficiently injurious; but to commit it to memory, and recommend and enforce it by all the studied graces of acting, must produce no good effect on the morals of the performer. They whose profession it is are less

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likely to be hurt by fuch dialogue, because they are laboring in their vocation for subsistence, and often perform their parts with reluctance and as a painful task; but the ladies and gentlemen actors are volunteers, and may be supposed to adopt whatever character or sentiments they exhibit from the deliberate act of their own choice.

The love of the drama is by no means confined to the charms of the poetry or the propriety of the action. The display of the person to advantage in fancied dresses, and in captivating attitudes, induces many to descend to the stage. Paint and gaudy dress displayed by candle-light appear with peculiar lustre. To have the eyes of a large assembly fixed upon them at a time when they are decorated to the greatest advantage, is a circumstance very delightful to those who live but to display themselves and to court admiration. I fear I must assimpt that the taste for acting contributes much to the increase of vanity and folly, the transition from which to vice and misery is too easy.

What shall I say of the plain duties of domestic life? They appear mean, vulgar, and trisling to the parent who labors under the theatrical mania. She who melts into tears on the stage at the sight of woe, can neglect her children, because her attention to them must be in the retirements of the nursery, where there is no audience to see the tears of sensibility and reward them with applause. The time, as well as attention, employed in the preparation for, and

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performance of a play, preclude the due degree of parental attention to a family. Unfeeling parents! who hypocritically weep to gratify your own vanity, and fend your fweet babes from your bosoms to feel the pangs of real woe under the harsh and careless treatment of a mercenary alien! While you are kneeling in all the affected pathos of tragedy, there is one whom you have brought into a wretched world, and who is calling for you in the language of forrow; but ye will not hear. They who are the most apt to act fenfibility, are often the most destitute of it. Let us fee no more your black velvet train, your dishevelled hair, and your white handkerchief. Be no longer defirous of personating the afflicted parent on the stage, but go home and be the good mother in your nursery and at your family fire - fide. -

But not only the babes are neglected, but the tender charities of man and wife are lost by the rage of acting in private theatres. The lady performs the part of a wife or beloved heroine with some libertine beau, who fails not to recommend himself by the charms of his dress, person, and elocution; and the gentleman is the lover of some lovely object, to whom it is difficult to pretend a passion without seeling it. It must be allowed that such situations are dangerous; and the low state of conjugal selicity and sidelity in the present age may perhaps justify the friends of virtue and good order in the endeavour to

discourage any prevailing practices which appear in the least degree likely to diminish them.

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I will not attempt to exaggerate my description of the evils which may possibly arise from the prevailing taste for scenical amusements in private life. Perhaps the apprehensions may be merely imaginary. A caution can, however, do

no harm, and may possibly prevent it.

As the finest compositions of the drama may be seen exhibited in the greatest perfection, it may be wished, without offence, that the lovers of it would be contented with the excellent amusements of the public theatres. If, indeed they are lovers of dramatic poetry, and possess tafte and sense enough to be delighted with fine composition independently of dress, stage - trick, and scenery, why will they not acquiesce in reading the best plays in their closet, or in the family circle? Pleasure and improvement would be the certain refult of fuch a mode of fpending time, without the possibility of danger, provided the pieces were felected with due judgment and delicacy of choice. Expense, and a thousand vanities and follies to which the practice of acting in private theatres gives rife, would thus be avoided.

The fashionable prologue and epilogue writers and speakers, and the whole tribe of gentlemen and lady actors, whatever they may pretend of taste for poetry and a love of harmless amusement, are probably actuated by a secret vanity, one of the most powerful motives of the human heart.

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They unhappily pursue a conduct which is likely to increase rather than to lessen a soible, which is not vice, is the fruitful parent of it.

#### CHAP. VI.

Of man as distinguished from other Animals.

1 O furvey an object distinctly, to perceive the beauties of its color and the symmetry of its shape, it is necessary to place it at a distance from the eye. Man, therefore, it may be conduded, when he contemplates his own species, fands too nearly to it to be able to examine it with fufficient accuracy \*. If indeed he were elevated to the rank in which we conceive an angel, he might investigate the nature of his fellow creatures with a skill no less masterly than that with which he now anatomizes a reptile, or analyzes a plant; but in his present state, participating the nature which he undertakes to describe, the delineation must of necessity be incomplete; for though it may be faid, that to do justice to the subject he has only to inspect himself, to examine that nature and those properties of which his own bosom is conscious, yet it must be remembered, that to the mind

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as to the eye, any exertion is more easy than felf-contemplation.

What man, therefore, can know with certainty of himself is but little; yet that little, as it constitutes the whole of his knowledge on the most interesting of all subjects, is to him highly momentous.

It is obvious to remark that man, after all his boafted pre-eminence, refembles the brutes in his birth, in his growth, in his mode of fustenance, in his decay, and in his dissolution. In these particulars he must be numbered among the animals whom he has reduced under subjection, and whom he often despites as mere animated matter.

But man possesses reason, and is sufficiently proud of the endowment. Reason, however, alone will not confer that superiority which he haughtily assumes. Many among the tenants of the air, the water, and the grove, display a degree of sagacity which resembles reason so nearly as scarcely to be distinguished from it but by the microscopical powers of metaphysics, or the partial medium of human pride.

The dog and the horse are the familiar companions and assistants of man, and every one may form an idea of their sagacity, to which the epithet half-reasoning scarcely does justice. There are many beings in the human form, and in a state neither of idiotism nor infanity, who yield to these animals in qualities allowed to be

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mental, such as quickness of apprehension, cunning in the accomplishment of a purpose, and immemory. Insects and birds in the structure of their ness equal the works of human dexterity; and in the provident care of their young, while their care is necessary, afford a model which man may imitate to advantage.

"But this is inftinct," interposes an objector. I ask how instinct and reason differ, and whether the sagacity of man is not instinct, similar in species to that of the brutes, though in many instances infinitely superior in degree?

But to what point do these observations tend? The degradation of human nature? To a purpose essentially different. They lead to a conclusion that man is distinguished from the brutes that perish by something superior to reason.

Philosophers' have defined man, a two-legged and unfeathered animal, and have found other diffinctions from the bestial train, in his power of laughing and shedding tears. But the noble distinction of his nature is, in my opinion, his sense of religion, his idea of his God. He alone among the numerous tribes, into which life has been inspired, possesses, into which privilege of recognizing his benefactor. He alone looks up to Heaven as his home, and thence seeks comfort and support amidst the miseries of an humiliating exile.

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#### CHAP. VII.

Of the World in a religious View of it.

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THE vanity of the world supplies an ample topic for declamatory invective. But though the florid language of declamation may display to advantage the abilities of a rhetorician, and amuse the curiosity of an idle hearer, yet it avails little in producing a permanent conviction.

General invective against the world and its inhabitants is indeed impiety; for they are both the creatures of God, and the moral as well as natural phenomena are conducted by his providence. Men feel that there is good in the world, and to argue against experience cannot persuade,

but may provoke.

The world has in it much evil; but the good preponderates: and to suppose the contrary derogates from the Deity. Even pleasures, riches, honors, against which so much specious oratory has been vainly exerted, are good in themselves; and evil only in the excess, in the abuse, and as they engross that attention which is due to the duties of piety to God and beneficence to man.

Mr. Pope fays, to enjoy is to obey; and it cannot be doubted but that the same benignant hand which reaches out a favor, designed that it should be received and enjoyed. The rose was not taught to breathe fragrance, and man at the same time forbidden to inhale the sweets with those nostrils

which are furnished with organs for their perception. External objects are furnished in great abundance and variety, and internal senses formed with exquisite sensibility to receive impression from them, as the wax from the seal.

But if the world is not contemptible, where is the truth of Solomon's emphatic fentence against it—" Vanity of vanities, all is vanity?"

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I answer, that the corruption of the best things is the production of the worst. The vanity of the world arises from the folly of man. This it is which has transmuted gold into dross, substantial blessings into misery. This it was which unparadised an Eden; and, if it were not controuled, would rob even heaven of its felicity.

As this folly arises in great measure from the natural infirmity of man, and the depravity of his nature consequent on the fall, there is too much reason to believe that it will continue to operate, as it has always operated, in rendering the world a scene of vanity and vexation. God made the world, and saw that it was good, but man has made it evil; but, since it is evil, it becomes man to seek a remedy or alleviation. And to whom can he fly for succour in his distress but to his Maker, who, though he is justly displeased, allows himself to be approached as a father, and has given man leave to hope and conside that, after all his offences, he shall be viewed not with an eye of justice but of compassion.

From a conviction of the vanity of the world duly understood, arises not a censure of Divine

Providence, but of our own folly; and this leads directly to that humility and consciousness of dependence which constitutes the firmest foundation

for the superstructure of piety.

Religion and virtue will restore to the world its primitive value and beauty. Man makes the world such as he experiences, either a scene of vanity and vexation, or of such a degree of comfort and tranquillity as is reconcileable with a state of probation.

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## CHAP. VIII.

Of an excessive Attachment to the World.

WHEN a congregation hears their pastor declaiming from the pulpit, with all the vehemence of scholastic eloquence, on the folly and wickedness of loving any thing sublunary, and at the fame time observes that he, like other men, has many objects of affection, is it to be supposed that he preaches to any useful purpose? Do they retire to their homes and renounce their amusements, their employments, their connexions, their pursuits? Some indeed among them may be pleafed with the preacher's performance as with the task of a schoolboy, or the recitation of an actor; but they will not feel fuch conviction as will influence their conduct. And is it not their fault that they will not be perfuaded? No; it is because

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because the orator militates against common sense, and against that reason which has been placed in the mind by Providence, as a lamp whose radiance, like the sun, absorbs the light of every inferior luminary.

What! exclaims the voice of common fense, am I to love nothing? Then why did God place in my bosom a heart vibrating with sensibility? God has made a revelation of his will in forming my organs of feeling and powers of reflection prior to, and clearer than any written manifestation.

I must love many things in the word, children, parents, friends; comforts and conveniencies, a good character, and various kinds of excellence, whether moral, physical, or artificial. Beauty is ordained by nature to excite love; and if it failed, evil of a very pernicious fort would be the consequence. It is impossible to perform the indispensible duties of social life without such a degree of love to things and persons around us as simulates to exertion. It is not easy nor usual to teach any superior excellence in the practice of any useful or ornamental art without a love of it. Extinguish love, and you blot out the sun of the moral world.

When divines therefore inveigh against the love of the world in terms so general, as prohibit the least attachment to the nearest and dearest kindred and friends, to the most beautiful and excellent productions of art and nature, who can listen with patience? Insidels and profligates are

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multiplied by the foolish zeal and declamatory

rhetoric of professed teachers.

The passages of Scripture which forbid the love of the world must be understood with certain limitations. "Love not the world, neither "the things which are in the world," is certainly a prohibition expressed in plain and strong terms; but there can be no doubt but that the word Love signifies in this place an excessive and misplaced eagerness of desire. It means such a love as excludes a love of all other things, and causes a neglect of duty. Experience often observes such a love of the world as devours all other affections, and fixes the soul to the earth; acting in the moral world like the centre of gravitation in the natural.

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Affigit humi divinæ particulam auræ.

Against such a love of the world too many dissuasives cannot be urged. It defeats its own purposes, and is the copious source of miscondust

and mifery.

The inordinate lovers of the world may be divided into three characters; the voluptuary, the mifer, and the ambitious man. I mean each of them existing in such a degree as to convey the idea of idolatrous veneration for the objects of their pursuit; in a degree so unreasonable as to exclude, in sondness for the creature, all ideas of the Creator.

## CHAP. IX.

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## Of the Voluptuary.

UNDER the denomination of the Voluptuary I describe the man who, from an excessive selfishmes, cannot be satisfied with that share of satisfied which falls to the common lot of human nature, but endeavours to render the whole of his existence one uninterrupted state of sensual indulgence.

The folly of fuch an intention, confidering it only in a worldly view, sufficiently appears from this circumstance, that, such is the nature of man, pleasure of no kind can be uninterrupted. Though the external object should remain immutable, the internal organ of perception would contract insensibility from lassitude. The Creator has wisely provided, that so selsish and useless a design should be punished in the first instance by disappointment.

To be lovers of pleasure more than lovers of God, the giver of every comfort, argues a dissolition either foolishly thoughtless, or basely ingrateful. It prevents all consideration of the auses for which, it is reasonably to be concluded, inch a creature as man was placed in society. It lestroys benevolence; for as soon might light and darkness co-exist in the same place at the ame moment as sensual selfishness with Christian enevolence. In the pursuit of personal gratification, the true voluptuary regards not the injuries.

a man of pleasure.

he does to others while he can do them with ine punity. He chiefly ruins the innocent and unful pecting; because they are the most easily insnared. He feels no compunction if he can with safety destroy the peace and comfort, the hopes and the fortunes of a family, in the gratification of a brutal passion. He destroys at the same time his own health, fortune, and reputation. But he think himself (and plumes himself in the appellation)

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Let the frequenters of the tavern, the brothel the gaming-table, the horse race, and all the tribes of fashionable votaries of selfish gratification, confider feriously whether they may not be comprehended among the voluptuaries whom I have thus imperfectly described. And if so, let them also think whether they are acting the part of truly reasonable and liberal men, whether their system is not contemptibly mean and narrow, and when ther He, whom they are not used to think of the God of purity, has not reason to be offended with them; whether, placing themselves for moment in the place of a Creator, they would not be provoked with creatures who should de base their nature so meanly, and, like them think fo little of their benefactor. Would the not require that the gifts of time and abilities should be employed in acts of beneficence, felf-improvement, in useful pursuits, and in pro moting the general benefit of fociety. They at wont to be proud and infolent, and to despit the more fober part of mankind for want of spins

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but if they view themselves in a true light, they will appear mean, little, and objects of contempt or compassion.

But happily they have a power of raising themselves again to their native height and magnitude. Faith and repentance producing their genuine fruits, amendment of life and piety, will recover the savor of Him who, knowing the infirmities of our internal frame, and the power of external objects, offers pardon on repentance, and declares that the attribute in which he delights is mercy. What a ray of comfort to the weary traveller in the path of vanity!

## CHAP. X. rady dality to

# Of the Mifer.

COMPREHEND under the name of Miser, not only him who denies himself the common comforts of life for the sake of sparing the opulence in which he abounds, but those also, in whatever profession or employment, who devote all their time and attention to the accumulation of money which they neither want nor can possibly enjoy, which they will not communicate, and which they relinquish reluctantly even when they resign their breath.

Men engaged in the bufy occupations of commerce, early and late, and from their youth to old age, commonly think themselves, and are thought by others, laudably and honorably, as well as usefully employed. Observe the Exchange, the Quay, and the Bank, what anxious looks, what airs of supercilious importance, what an unceasing din and bustle! You would think that man was created to buy and fell stock, and that the happiness of human nature depended on the price of Scrip and Confols.

Men thus ardently and constantly engrossed by Mammon, cannot be supposed to have time or inclination enough remaining to serve God acceptably. These, and they constitute a very numerous division of mankind, may almost be said to have dethroned the living God of heaven and earth, and raised a golden image, in adoration

of which they fall down proftrate.

There is no passion so general as avarice. The principles of it are implanted in human nature for the wisest purposes; but they are suffered by neglect, and even encouraged by misconduct, to

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grow up to vicious excess.

The education of boys in this country leads immediately to the encouragement of avarice. At the most teachable age many are taught nothing but the arts of keeping pecuniary accounts. Not only polite learning is despised in comparison with that which teaches to secure what is called the main chance, but religious instruction is also neglected, either as a matter which may be postponed without inconvenience, or as of little consequence, when weighed in the balance with the art of

thriving in trade, and raising a family by making a fortune.

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Before any principles of virtue can be formed, or real and valuable knowledge obtained, the stripling is often fent from the place of superficial education to the banks of the Ganges, there to heap up enormous riches, honestly, if he can; but at all events, to suffil the ultimate end of his mission.

Rem - fi possis, recte, si non, quocunque modo, rem.

Many are engaged in the servile employments of a shop or warehouse, without a religious idea impressed by parents or masters, and without an allowance of time to compensate, by personal application, the desects arising from their superintendent's neglect.

Can it be wondered, fince this is the case, that we are a nation of misers, or devoted, in the language of Scripture, to the lust of the eye, and to covetousness, which is idolatry?

Those who fall into the snare from the defect of education, and the powerful enticement of example, are indeed to be compassionated; but let them believe it a friendly voice which exhorts them, amidst all their pursuits after worldly wealth, to seek the riches of divine grace; for "what shall it profit a man, if he gain the whole "world and lose his own foul—and what shall a "man give in exchange for his soul?"

You have spent your life in some laborious commercial engagement, you have borne the heat of the torrid zone, for the sake of acquiring treasure;

and, in the activity of your pursuit, you have not had time to think of God or of your own foul. But you succeeded in your pursuit. You are rich. You have houses, lands, carriages, fervants, every thing which luxury and pride can demand and riches supply. But life is short, and death approaches every hour. Remember that the King of Terrors is not to be bribed by the largest fortune ever brought from the East Indies, and that gold is drofs in the eye of Heaven. Think of these things, and amidst your pursuit of riches, learn to meditate on ferious Subjects, such as the shortness of life, the nature of man, and his chief good, the existence of a Deity, the possibility, at least, that Christianity may be true. I defire you not to refign your property. A competency is certainly defirable; and I know no fin in possessing abundance. But I defire you to enlarge your views beyond the fphere of material things, beyond this world; and among the many ventures you have made to improve your fortune, I desire you to venture fomething in expectation of that, in comparison with which the empire of the Mogul itself shall appear contemptible -- a HAPPY IMMORTALITY, AND THE FAVOR OF THE ALMIGHTY.

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Here is an interest, here a reversion, which may surely justify your expending a little time and a few thoughts to secure it, especially as you are safe from loss; for though you may have a probability of obtaining such advantage, you incur no danger of losing any thing valuable.

# CHAP. XI.

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# Of the ambitious Man.

To minds not duly enlightened by Chriftianity, this world appears of such value, that there is no labor or danger which they resuse to undergo, however inconsistent with religious duty, for the sake of obtaining a conspicuous place in it.

If indeed this were our home and not our inn, it would be desirable to be laboring after power and pre-eminence. But as we are only in our journey, and that a short one, it is not worth our while to contend with eagerness, or embroil ourselves in rivalries, for the sake of a little elevation above our fellow travellers. Death will bring us all to a level in a sew years; and they who in an humble sphere shall have made their peace with God, will then be honored with distinctions, in comparison with which earthly honors are but mockery.

Yet I do not deny that man has natural tendencies to ambition, as well as to pleasure and to avarice. And they may certainly be gratified with innocence while they transgress not moderation, else they would not have been implanted in the human heart.

The principle of ambition in man is a defire of power left he should be oppressed, and of

honor lest he should be despised; but the desire of power becomes the lust of dominion, and of respect, unbounded pride.

I mean to comprehend under the name of Ambition, not only the avidity of the conqueror, and the aspiring aims of the hero and statesman, but that love of distinction in common life which produces a restless and an envious pride.

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A transient survey of the world evinces that a great number of the human species place their chief good in being admired by each other. The fashionable world, by whom I mean those who follow fashion in all her extremes, seem to have no other wish but to appear pleasing or great in the eyes of persons honored with the same denomination. View the purlieus of a court, or a frequented watering or bathing place, and you will eafily fee that the first endeavour of the greater part is to be noticed and admired. Scarcely any extravagance, or affectation in drefs or behaviour, is fo abfurd as not to be adopted if it contributes to obtain distinction. Virtues, vices, religion, irreligion charity, or felfish parfimony, fluctuate in the degrees of estimation and abhorrence in which they appear according to the capricious decision of fashion; and many feem not unwilling, for the fake of attracting notice, to facrifice their best hopes, their most indispensible duties, at the shrine of this fanciful deity.

This is a love of the world which all who entertain any right fentiments must condemn as equally forbidden by reason and religion. In so

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great a love for the admiration of mere mortals, and those too the filliest of the race, there cannot be found the two great virtues required in every good man, piety to God, and beneficence to our fellow creatures. Ambition creeps as often as it flies. Its mean fervility to the great, and its contempt of the poor, are utterly repugnant to the spirit of Christianity. Its connivance at vice and even compliance with it for interested purposes, its time - serving duplicity, are no less inconfistent with moral virtue. Its constant attention to its objects, to courting the great, and to feeking opportunities of access to the powerful, occupy too much of the time and thoughts to permit a due degree of attention to God, and to fuch duties as our own personal frailties and the wants of fociety demand.

Excessive ambition is chiefly visible in the political world and in the professions. The mercantile part of mankind are employed in amassing wealth, and seldom think of raising their families to rank and honor but by raising a fortune.

In the clerical profession ambition too often allures her votaries to a behaviour highly unbecoming as well as irreligious.

But I cheerfully turn from a tender topic. Let us examine the profession of the law. As by a strange abuse, civil and hereditary honors have been particularly lavished on this very secular profession, more than common ambition is found in the profession of the law. Such is the eagerness of pursuit in this profession, that the mind

feems to be chained down, during the whole period of life, to worldly concerns. The professional business of itself is indeed entirely secular: and there is a private concern at the same time going on, the aggrandizement of a name and family, which, added to the public labors. leaves little time and attention for religion. The world admires the abilities and affiduity of the fuccessful lawyer; and it would be surprising if the world did not admire its own ardent votaries. The title perhaps at last arrives, and the successful candidate dies worn out with the labors of courting this world. With respect to the other, he must offer as an apology for his inattention to its concerns, that he had not time to think of it. But in the eye of sensible and considerate men, what is the applause of the world, a coronet, and a family ennobled, in comparison with the objects proposed to our hopes and endeavour by Christianity? Many things are commonly done in the law, of which it may be candidly faid, that they are hard and unchristian, if not abfolutely dishonest, even by the most celebrated professors of it, in the course of a long and multifarious practice. If Christianity be true, so long and warm an attachment to the world, its bufiness, and its rewards, cannot be venial.

Those who engage in political concerns, and aspire at civil honors, usually pursue their objects with an ardor which engrosses the whole mind; and consequently leaves no room for attention to religion. How shall they work out their

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falvation with fear and trembling, whose days and nights are given to the study of politics, and the paying court to patrons in power? Ability in the senate, and success attending a long course of exertion, appear objects of such magnitude, that every thing which religion has to offer is diminished on comparison, and too often esteemed only the contrivance of priestcrast cooperating with the arts of government.

I all along proceed upon the hypothesis that Christianity is true; and that being the case, all the ambitious in excess, that is, all who pursue same and grandeur without attention to the King of Kings, are in a deplorable state, though they may shine with stars, ermine, ribbons, and coronets.

# CHAP. XII.

# Of the Man of the World.

THE lust of the stess, the lust of the eye, and the pride of life, are the scriptural names for voluptuousness, avarice, and ambition. I have already considered them separately, and I now consider them in union, and constituting that admired character, the MAN OF THE WORLD.

The man of the world is a composition of lust, covetousness, and pride. Ugly names indeed! and he is therefore particularly solicitous

to varnish them with graceful manners, ornamental accomplishments, and all the plausibility

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of affected elegance and virtue.

The man of the world founds his system on two hypotheses, both of which are erroneous; the first, that this life is the whole of man's existence; and the second, that, such being the case, the chief good of man consists in gratifying lust, avarice, and ambition.

This life cannot be the whole of man's existence, on the supposition on which I proceed, that Christianity is true; and the experience of man previously to revelation, had determined the question, that health, virtue, temperance, were more desirable than any external advantage.

But, Christianity being true, vicious gratifications cannot for a moment be supposed to constitute the felicity of man. They are, on the contrary, snares which lead to perdition; and to beware of them is the very essence of Christian wisdom.

The man of the world, notwithstanding all arguments from reason and revelation, gives himself up, at the various stages of life, and in various circumstances and degrees, to the lust of the sless, the lust of the eye, and the pride of life. The man of the world then, however admired in the private circle, applauded in public, honored with titles, elevated in rank, and loaded with riches, is that unhappy man who is said in the Scriptures of the New Testament to be dead

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in trespasses and fins: And let him remember, that in the book it is written —

"Neither fornicators, nor idolaters, nor adulterers, nor thieves, nor drunkards, nor covetous, nor extortioners, shall enter the kingdom of Heaven."

He must see from this passage only, and many more equally in point might be cited, that it is impossible at the same time to be a man of the world and a Christian.

This is a plain truth without difguise on one hand, and on the other, without exggeration; and with earnest affection I entreat every man of the world to retire a little from the gaudy and deceitful scene, from admirers, from slatterers, from seducers, to the death bed scene, to the house of mourning, and there endeavour to view his own condition in its proper color. Happy will it be if he shall see the things which belong unto his peace in this his day, and before death terminates the golden opportunity.

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#### CHAP. XIII.

Of the Danger of being led by Imitation without Principles of Religion.

It is thought the fafest mode of advancing in the journey of life to follow the sootsteps of others, who, from pre-eminence of rank and reputed abilities, may be supposed to possess the least fallible knowledge. To derive instruction from books, time, attention, and judgment are necessary; but to tread where others have trodden before, little more direction is required than to use the eyes. The greater number therefore, from mere indolence, give themselves no farther concern in settling their moral and religious conduct, than to observe the behaviour and sentiments of those to whom wealth and civil honors have given a superiority of condition.

But unhappily many of those who are thus selected as models for imitation are themselves under the influence of the most satal delusion. They have arrived at the pre-eminence which gives them the authority of guides, by pursuing those objects which are merely secular; and the artful pursuit of which constitutes them truly men of the world; who, instead of being guides to happiness, might often be considered as beacons, rendered conspicuous, that they may admonish the traveller of danger in the vicinity.

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There cannot be a more pernicious mistake than to suppose wisdom or right conduct the necessary attendant of splendor of appearance and elevation of rank, and, in consequence of so weak an opinion, to follow the example of the rich and great in affairs which essentially concern the happiness or misery of life. It is safe and proper to imitate them, with judgment and moderation, in the indifferent modes of dressing, entering a room, dancing, or external behaviour; but to renounce religion, conscience, virtue, health, and peace, because some leaders of the fashion seem to have renounced them, deserves to be stigmatized by a harsher name than folly.

Truth is immutable. Whether the majority is for or against her, she remains unaltered. Let all therefore who seriously wish to reach as much happiness and perfection as they are capable of, employ their reason with humility and patience in the pursuit of her, and when they have found her, which on a saithful inquiry they will easily do, let them sollow her guidance with a firm attachment, uninfluenced by the salse, though

brilliant lights of fickle fashion.

I mean not to infinuate that all the votaries of fashion are either irreligious or profligate. Many, I am convinced, from a fasse modesty, and a respect for the world which it does not deserve, appear less virtuous and less religious than they really are. But it is the appearance which seduces; and the appearance of profligacy in those who are able to grace every desormity.

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Too much precaution, therefore, cannot be used in guarding all who hope to be proficient in Christian philosophy against that influence, which seduces more to vice, folly, and infidelity, than any books of the most ingenious sceptics, I mean the influence of grandeur and worldly power, operating on the thoughtless by a bad example.

### CHAP. XIV.

Of a moral Life without Religion.

South Contract

"I PAY my debts. I take care to injure no body. I amuse myself as I like, without intruding on the amusements of others. I am temperate, for I find temperance conducive to health, comfort, and long life. I am an obliging neighbour, a constant friend, a peace able subject; but, after all, I am not religious Can I be easy without religion? I trust to a good life.

"For modes of faith let graceless zealots fight,
"His can't be wrong, whose life is in the right."

Such is the foliloquy of many a man who maintains a decent character in fociety, and at

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the same time values himself in a freedom from what he calls the shackles of superstition. But virtue without religion, since Christianity has appeared, is certainly of a questionable kind. The voluntary renunciation of a religion like the Christian is at first sight a circumstance sufficient to render any virtue suspected. A truly good mind will not easily relinquish its hopes, its confolations, its friendly influence on human happiness and society. So that there is great reason to suspect, from the very pretension to morality without religion, that the virtue of the pretender is defective and spurious.

Such virtue, though specious in appearance, will be found when duly analyzed nothing but pride; a vice the most repugnant to real goodness, the source of injustice to man and impiety to God, of every vanity and of every folly, and a vice against which the displeasure of Heaven is particularly pointed.

Many causes of a worldly kind concur to make men adopt the appearance, and even the practice of various virtues. Reputation is in general necessary to success in the projects of ambition and avarice. A man is often temperate and just, because the character of intemperance and injustice would retard his advancement or injure his interest; or because his habits of virtue have been early formed by the care of parents and the influence of example; or because he is little exposed to temptation, or is secured from

many vices by conflitutional aversion, indifference,

or infirmity.

An inoffensive conduct arising from any of these causes is entitled to respect, or at least to an exemption from severe censure; but it cannot deserve the praise nor the reward of virtue proceeding from principle.

This irreligious virtue is in most instances little to be depended upon; for as it respects nothing but this world and the opinion of man, whenever the interests of this world can be served, or the opinions of others secured by secrecy, there remains little to preserve it inviolate.

Man is so weak, and so prone to fall into vice and misery, that it is certainly unsafe to resolve to walk without guidance and protection, when both are offered by an Almighty arm.

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Whatever fophists, philosophers, metaphysicians, and witlings may say on virtue being its own reward, on the sitness of things, and on many refined subjects totally unintelligible, and totally unregarded by the majority of mankind, I will recommend it to all, to strengthen the sorce of virtue by erecting round her the samparts of religion.

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Of the Honor of Men of the World as a Substitute
for Religion.

And this proud overbearing politicales.

A SENSE of honor, as it is commonly understood in the intercourse of society, means a determination to avoid contempt, by avoiding whatever contradicts the prejudices or practices of people of fashion.

If vices are fashionable, they become perfectly consistent with this sense of honor; indeed they seem ornaments necessary to complete the character of a fashionable man of honor. Experience proves, that some practices and opinions utterly inconsistent with virtue, are often fashionable, or at least not deemed disgraceful in the circle of fashion.

The following habits and practices are rather effeemed ornamental accomplishments to the modern man of honor: gallantry in all its enormities, duelling, gaming, incurring debt without the power and inclination to repay, pride and contempt of others, however virtuous, who are without rank and riches, extravagance in all expenses, luxury, voluptuousness, oftentation, effeminacy; or, in the language of Scripture, every vice and folly which can arise from the lust of the flesh, the lust of the eye, and the

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pride of life, provided a certain appearance of

external decency is duly preferved.

And this proud overbearing principle, which has every appearance of originating from the grand adversary of mankind, is to superfede the necessity of any other guidance. The dictates of the sense of honor are capable of directing those who possess it, if you will believe themselves, more fasely and infallibly in the path of rectitude and happiness than any light derivable from philosophy and religion.

I fear that He who requires purity of hear will not accept even laudable actions when they proceed from evil motives; but I am fure that evil actions committed to please the world, prefumptuously and boastingly repeated, in defiance of all the lights of confcience and revelation, must, in his fight, become fingularly malignant and offensive.

How mean will appear that proud race who now first about the earth with swords ready to shed the blood of any one who offends them, when the sentence shall be pronounced—" Depart from me, ye workers of iniquity."

I hope to leave it forcibly impressed on the minds of vicious men of honor, that, if Christianity be true, their conduct, under this principle, is repugnant to the will of God, and that their state, though admired by many, and perhaps envied and imitated by the thoughtless, is truly dangerous and dishonorable.

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When death approaches they will wish that in the season of health and youth they had been led by the sense of religion, instead of a sense of honor; a principle too often unconnected with common honesty, and invented and recommended by the pride and wickedness of the human heart in its unregenerate state. "The beginning "of pride," says the Son of Sirach, "is when "one departeth from God, and his heart is "turned away from his Maker."

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of the Knowledge of our four hold der of the Knowledge of one Self, the Nature of Man, fenles, and he man dependent State. has a shope of confort and hope of confort

Fone can suppose a man never to have seen the face of the earth but in the month of May, one may conclude that he would scarcely be able to form an idea of its desolate appearance in December. So men in the midst of youth, health, seducing pleasure, riches, honors, slattery, and the obsequiousness of all around them, can with difficulty conceive the evil day which nevertheless awaits both them and all the sons of men.

The mifery of man is a topic on which it is unnecessary to enlarge. All men are convinced of it at some time in their lives by experience. but all men do not sufficiently resect upon it,

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nor prepare an antidote against it, nor alleviations under it.

Men ascend to the skies and dive into the earth in pursuit of knowledge; but they descend not into themselves, they examine not their own nature.

If they courted an acquaintance with themfelves, they would find their own frailty and mi. fery the most distinguishing parts of their character; and they would be led by the fight to feek strength and comfort where alone it can be found, in the favor of the Creator.

In a state in which we are liable every moment to be deprived of all our souls hold dear, of relations, friends, fortune, same, health, our senses, and our peace; a religion which offers but a hope of comfort and support from an almighty power, ought to be cherished as the most valuable treasure, far more precious than the Indies can bestow, far more desirable to a thinking mind and a feeling heart, than the jewels of the brightest diadem in the universe.

Yet how little is this treasure valued in the bufy walks of pleasure, avarice, and ambition!

The most trifling allurements of the world will induce men to postpone or dismiss all thoughts

of God and their dependent state.

But the evil day of fickness, or old age, or dejection of spirits, will come, and will come in peculiar horrors to those who have made no religious preparation. Things will then appear in a shape and color totally different from that which

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they deceitfully assumed in the hour of prosperity. Think, O man, before the evil day comes, and mitigate the evil by securing a retreat in the storm under the wing of the Deity.

Thou totterest, like the infant unable to walk without the nurse's aid, when thou venturest to walk alone; but God is thy nursing parent, and if thou wilt not in the soolish pride of thy heart reject his guidance, he will lead thee with all the tender solicitude of a parent, strengthen thy weakness, and console thy misery.

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Of the Necessity of being awakened to a Sense of Religion.

In a bufy intercourse with the world, and especially in the season of health and prosperity, man is wonderfully prone to fall into such a degree of insensibility in all that relates to religion, as is characterized in the forcible language of Scripture by the appellations of Sleep and Death. If any man gives himself the trouble to recollect the time in which he has scarcely thought of his spiritual state, or thought of it with great indifference, he will find it a very large portion of his existence.

An habitual infensibility becomes very difficult to be removed. It often ends in a difease which

may be termed a lethargy; a difease fatal to the spiritual life.

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The symptoms of this disease may be easily understood. Men who are seized with it appear totally immerfed in the pursuits of worldly ob. jects, either think not all of religion, or think of it as beneath their ferious notice, as the contrivance of policy and priestcraft, as fit only to awe fools, or women and children, as an interruption of real and important business in life, by which they always mean the purfuit of pleafure, money, or advancement. They confider the Sabbath Day as an injurious loss of time, feldom attend the church, but fettle pecuniary accounts at home, write letters, ride out on parties of pleasure, or travel. They are extremely apt to cavil at the Scriptures, and ridicule all pious people as weak or enthusiastic.

Other symptoms of this lethargy of the soul might be enumerated, but they are similar to those already specified, and are obvious to ob-

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A life indeed led without faith and repentance is a scene of darkness and delusion. To live without God in the spiritual world, is like siving without the sun in the natural. When the soul is turned away from God, a thick darkness overspreads it, and night comes on; but artificial lights are supplied by the world, whose brilliancy is deceitful, and of short continuance.

There cannot be a greater misfortune than this fpiritual infentibility; and God Almighty

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fuffers it not to become extreme but by man's own voluntary prefumption and pride. He fends fome affliction, which speaks with a warning voice. It is heard for a moment. It is silent again. The world approaches once more with all its allurements, and the unhappy patient relapses into a fatal security.

Extreme fickness, and the evident approach of death, usually awaken the dull spirit at last; and sew, however thoughtless they may have been in life, die without a pious ejaculation. Sickness, and the dread of dissolution, though efficacious, are painful remedies; how much better to be prepared by reason and reflection; to arise from sleep voluntarity, and without a call so loud and so alarming to the human ear.

The obvious means of resuscitating the sleeping soul are prayer and attention to exhortation. The word of God preached in due season, and attended to with faith and humility, has had wonderful effects on the most obdurate heart. Happy, where the love of the world has not precluded all affection for things sacred and divine.

But the death of some dear relation, some beloved of the soul, is perhaps the most awakening source of Providence. Then the seeling heart is exceedingly forrowful, and learns to look up for comfort to the source of all consolation. Whoever has not worn out his sensibility in the practices of vice, must on such occasions receive deep impression. Let it be every one's care to

only at last to madery.

watch lest the deceits of the world efface it too foon.

And here I cannot help lamenting the fashion of the age, which, on the departure of a parent, a child, or a wife, drives all the relations from the house of mourning, and from the side of the grave. No sooner has the heart of some beloved object ceased to palpitate, than the samily, which ought to mourn over the poor monument of mortality, and receive a due impression from the melancholy scene, is hurried away to some distant residence, there to seek in dissipation, as soon as decency will permit, a total oblivion of the dear departed.

Providence gave feelings to man on such occasions productive, when permitted to take effect, of great improvement in all that concerns the state of the soul. These are the things which, if not prevented by our own perverseness, would awaken us from the sleep — THE SLEEP OF DEATH.

In the entertaining voyages of a late great circumnavigator, we read, that in ascending a mountain in Terra del Fuego, a tendency to sleep seized the travellers, almost irresistibly. But if the tendency was indulged, the consequence was death. This remarkable effect bears a great analogy to what happens in our spiritual journey, our pilgrimage through the world; and all who are wise will avoid that sleep, from which they may wake no more in this world, and wake only at last to misery.

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I cannot do a more beneficial service to my sellow-creatures than to admonish them of the danger of falling insensibly, from a love of the world, into this dreadful stupor of the soul. Thousands and tens of thousands seel themselves perfectly at ease on the subject; but let them beware lest their want of feeling be found the numbness of a mortification. The surgeon pronounces the limb safe while pain is selt; but immediately prepares to amputate, or gives up hope of life, on the discontinuance of sensation.

A total freedom from solicitude on the subject of religion is certainly a most alarming symptom; and let us beware in time, lest that wretched permission may be given us, Sleep on now, and take your rest.

## CHAP. XVIII.

Of neglecting Religion, and avoiding religious Offices through the fear of being deemed guilty of Hypocrify.

UNDER the false but specious appearance of singular piety and righteousness to promote the mean purposes of secular interest, is a deceit which justly deserves the contempt of man and the vengeance of heaven. The peculiar deformity of hypocrify has given so general and cordial a disgust to it, that most men are fearful of

exhibiting any appearance of religion, left they should be suspected of hypocrify.

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The aversion to hypocrify is just; but transgresting the proper limits, it has been a fruitful cause

of irreligion.

He who habitually neglects the various external offices of religion, which were wifely inftituted to preserve a regard to its essence, will insensibly become less attentive to it than he ever intended. And he who, fearing the imputation of over-righteourness, and the appellation of a saint or methodist, treats things sacred with affected levity, will in time lose all proper awe of every thing that is worthy of religious veneration. He will be in danger of losing the substance when he disregards the genuine and unaffected appearances resulting from it.

To be ashamed of Jesus Christ and his religion is to carry the abhorrence of hypocrify to a dreadful extreme. To be a Christian indeed, is to be a greater character than was ever possessed by the renowned heroes and philosophers of all Pagan antiquity. And he who, on proper occasions, is unwilling to show that he is a Christian, and that he duly esteems all the ordinances necessary to preserve a sense of religion, has not an adequate idea of the dignity of the character he claims, and the value of the religion which he prosesses.

Let us manfully avow what we fincerely believe; and not prefume to infult the great King of Kings, by showing that we esteem the external infignia of his service badges of disgrace. The cause of Christianity would flourish more than it has yet hey

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done, if all who feel its truth would, under the guidance of discretion, let their light so shine before men, that they might glorify their Father which is in heaven.

There is no occasion to proceed to any extremes, to affect an appearance of being righteous overmuch, or better than our neighbours. Such appearances are usually suspicious. But it is certainly unmanly and disgraceful to a Christian to sear to avow his principles whenever the occasion requires the avowal; or to be ashamed of such conversation and behaviour as becomes the professed disciple of Jesus Christ. It is a mean compliance with the vicious part of the world; a desertion of our post from mere cowardice; a behaviour in a subject which would justly provoke an earthly potentate.

Let it be our first care to be sincere, and in assing, as that sincerity, under the direction of a manly prudence, shall urge us, let us be totally regardless of the imputation of hypocrisy. The imputation may arise only from the ill-nature and envy of incompetent judges; but God knows the heart, and the persecution of the wicked will only tend to render our obedience to him more acceptable.

Dare to be what you are, and be more solicitous to be than to appear. Truth indeed may be secure, that though for a time she may be misrepresented, she will at last be known and honored; for there is a feature in her face which, like light, strikes the organ with irresistible force whenever the artificial obstacles to the view of it are removed. She has no occasion to be uneasy at the malice of those who bestow on her the name of hypecrisy.

Opinionum commenta delet dies, &c.

It is certainly right to feek to please our sellowcreatures by every instance of behaviour confisent with honor and conscience; but to stand more in awe of them, of their opinion, of their representtions of us, than of our common Lord and Creator, is at once a most irrational conduct and an insultoffered to the Majesty of heaven.

## CHAP. XIX.

Religion originates neither in Priestcraft, nor Weakness, nor Superstition; but is founded on the evident Suggestions of Reason, and the natural Feelings of the human Mind.

MEN who study this world only, and value themselves on a subordinate wisdom, which deserves only the name of cunning, are apt to conclude that religion and all its salutary restraints are derived from the policy of civil power erecting its sabric on the basis of the people's superstition. The priesthood is suspected of having been called in to add a main pillar to the massy pile of political architecture.

While this idea prevails, and great ingenuity has been exerted to disseminate it, every attempt

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to recommend the doctrines of religion in general, or of Christianity in particular, becomes ineffectual. It is considered either as a crafty co-operation with power, or as the foolish enterprise of a zealot's infatuation.

But it is evident from the deductions of reason, and the native seelings of the heart, that religion owes its origin to causes far more respectable than either policy or folly.

To enter the lists with the Atheists would be to engage in more than in these short chapters I have been able to undertake. Indeed after all the attempts of libertines to attribute religion to policy, it has been justly doubted whether a real Atheist ever existed.

If any other proof is necessary than the visible works of the creation, every thing we see and seel around; I must refer to the sine arguments produced at the lecture sounded by Mr. Boyle.

I will only defire my reader to confider what he has himself felt, and what he has observed others feel, under the pressure of affliction, in the hour of sickness, and at the supposed approach of dissolution. In opposition to all that wit, or malice, or misapplied ingenuity have advanced, in those circumstances he has found in himself, and observed in others, an irresistible impulse to seek comfort and affishance from that Supreme Being, in whose hands are the issues of life.

Could this feeling, I will ask him, arise from priestcrast, worldly policy, or mere folly and infirmity? Was there not something in his bosom.

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which told him, in language awfully convincing,

Verily there is a God.

And if that sentiment is founded on truth on a death bed, since truth is immutable, is it not founded in truth throughout the whole of our existence, in the day of youth, health, and prosperity; and is it not wisdom to be influenced by it before the evil day arrives, when there is danger lest it should be too late for piety to atone for past omissions, and the long continued errors of pride and presumption?

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Death has been called the great Teacher. Few approach him without learning the most important truths. Wits, sceptics, minute philosophers, bow at last to this sovereign instructor, and acknowledge the vanity of their own imaginations when weighed in the balance with the lessons of

DEATH.

I request then the scoffer at religion, the sceptic, and the professed libertine, to permit the ideas concerning the truth of religion which arise in extreme sickness, the loss of those we love, the apprehension of immediate death, or any other alarming situation, to influence his principles and practices through life.

They will then be far from employing their abilities in the malignant office of depriving others of that religion which affords folid comfort under every circumstance, but will rather most cheerfully and gratefully seek their own happines in

faith and piety.

## CHAP. XX.

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Of attributing Religion to the Prejudices of Education, and the undue Influence of parental and social Example.

AMONG the many groundless causes assigned for the prevalence of religion in the world, one of the commonest is the prejudice of education, and the influence of example.

The pretended philosophers are fond of afferting that man is rendered, by the restraints of education, an animal totally different from that which he was originally formed by nature. They allow no argument to be drawn in favor of religion from the universality of religious sentiments, because, they urge, that this universality arises from the trafty or foolish suggestions of parents, who teach the doctrines of religion as the most effectual means of enforcing and securing filial obedience.

But does a tendency to religion appear in those only who have been religiously educated? The most neglected sons and daughters of Adam, those who, like the wild asses colt, are left to themselves in their infancy, are found to be as strongly impressed with an idea of a God as the most cultivated disciples of the most refined philosophy. They cannot give a rational account of any system; but they sear God, and depend upon his support in their afslictions.

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I was much pleafed with hearing a remarkable instance of piety in the very outcasts of society, in those whom nobody instructs and nobody knows the vagrants diftinguished by the appellation of Gypfies. A large party had requested leave to ref their weary limbs, during the night, in the shelte of a barn; and the owner took the opportunity of lov listening to their conversation. He found their las employment at night and their first in the more ing was prayer. And though they could teach their children nothing else, they taught them to fupplicate in an uncouth but pious language, the affiftance of a friend in a world where the diffine tions of rank are little regarded. I have been cre dibly informed that these poor neglected brethre are very devout, and remarkably disposed to at tribute all events to the interpolition of a parti cular providence. But can their piety be attri buted to the influence of education and the pre valence of example? They have no education and they are too far removed from all communi cation with fociety to feel the feducing power of prevalent example.

Whoever is conversant with the relations of voyagers and travellers must know that the prin cipal employment of many favage nations is the due observance of religious ceremonies, and that all, with not a fingle exception fully afcertained are fully convinced of the existence of a God, and of his actual, though invisible government. Bu in favage nations there appears to be no education and there is not, it may be concluded, political kable

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religion a fashion, with a design to diffuse it by example, and facilitate obedience.

The truth is, religious sentiments rise in the heart of man, unspoiled by vice and uncorrupted by sophistry, no less naturally than sentiments of love, or any other affection.

All that education effects in the countries of Christianity is to direct the natural tendencies to religion to that revelation of the divine will which constitutes christianity. Education, or subsequent instruction, is certainly necessary to teach this; for a man is not born a Christian; but the knowledge of any science taught in infancy might as well be called the prejudice of education as the knowledge of Christianity.

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Of purfuing the Art of Speaking to the Exclusion of other Arts.

Verbaque provisam rem non invita sequentur. Hor.

T is one reason why eloquence among the ancients had more effect than among the moderns, that they had not the art of printing, and that the most diffusive method of communicating ideas in the age of Demosthenes and Cicero was oral utterance. The modes of transcribing written copies

were flow, and the opportunities of distributing them sew and incommodious. All therefore who wished to raise themselves to importance, or to benefit the public by their knowledge or their wisdom, studied to accomplish themselves in the arts of oratory.

But in modern times, and especially in England, there is nothing which cannot be communicated in a few hours to larger multitudes than ever were assembled in an auditory, or than could possibly hear the voice of the loudest orator. Every day, and almost every hour of the day, teems with newspapers; but among the Athenians, when they desired to hear something new, it was necessary to ask for intelligence of strangers as they arrived in the port, or to listen to the popular rhetoricians in the public assemblies.

But not only from newspapers, but from books also and pamphlets, the moderns are able to draw information, and to catch the fire of public virtue or sedition, perhaps more effectually than it was ever diffused by the harangue of a

speaker.

The art of printing, the wonderful dispatch with which it is practised, the expeditious modes of publication, and the general love of reading whatever comes recommended by the grace of novelty, have rendered the art of speaking, or artificial rhetoric, far less requisite in modern times than in the ages of antiquity. Yet it is still sufficiently useful and ornamental to justify great care in its cultivation.

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But there have arisen teachers who have labored to persuade the world that the art of speaking ought to be considered as the very first accomplishment of human nature. Every opprobrious epithet is bestowed on the dead languages, and they who have devoted their lives to the study of them are represented as the slaves of prejudice. I cannot help thinking that their zeal in favor of an art which they have studied, has carried them far beyond the limits of good sense and propriety.

Their precepts tend to make men declaimers in common conversation; than which character few can be less agreeable. Let us suppose every man who fits in a focial circle talking only to diftinguish himself for his powers of oratory. All would be speakers and none hearers. Such speakers ought to hire an audience to listen to them at so much an hour. The fight of fuch a meeting would be ludicrous and entertaining; but the ears would be difgusted by jargon and dissonance. The ease and the fimplicity of natural conversation would be lost amidst the efforts of art. Men of sense, to whom nature has given the organs of utterance without defect, will never be at a loss to express themselves with propriety, and with sufficient grace, though they should never have cultivated the art of speaking in the arrogant schools of modern rhetoricians.

Much is said on the desective state of pulpit elocution. There are certainly desects in it; but I am not convinced that the precepts or examples of theatrical teachers, will introduce a species of

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pulpit oratory in every respect to be approved. It has long been agreed, that the elocution and action which become the stage are unfit for the pulpit. For what reason? Certainly because they display too much art, or rather artifice, to appear with grace or dignity in him who is to speak the truth, as it is in Jesus, with all fincerity and simplicity. Some preachers are careless and indifferent, and on that account greatly reprehenfible; but it is difficult to believe that men of fenfe and liberal education, if they are earnestly devout, and willing to exert themselves, cannot deliver their harangues from the pulpit without the instructious of a player. I believe there is reason to think that most players might receive instruction, even in their own favorite art of speaking, from a clergyman of found fense regularly and duly cultivated; but men of this character have usually learned with their other virtues the virtue of modefly. One hint of advice to them on the art of speaking will, if followed, become more serviceable than all the inftructions of a mercenary declaimer. Let them speak sufficiently loud, distinctly, and earnestly. Nature and truth will prevail over the hearts of their hearers, when trick and artifice shall affault in vain.

I beg leave to ask the pretending orators, whether the theatric manner would be tolerated at the bar? Judge, jury, plaintiff, and defendant, would unite in disapproving it. They would feel fentiments of anger and contempt at it. They would suppose themselves to be insulted by it.

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And the advocate would immediately fee the neceffity of unlearning that part of his preparation for the eloquence of the bar which he had learned in the school of the theatre.

In what department then is this fort of oratory which the players recommend really useful? Not in conversation, not in the pulpit, not at the bar. It must therefore be remanded to the place whence it came, to the stage.

And however warmly the patrons of the art of fpeaking may declaim against my doctrine, I shall not be afraid to maintain, that it is infinitely more advantageous to cultivate the art of thinking than the art of speaking. A store of various knowledge, acquired by a good education with an improved judgment, and with but a transient attention to the art of speaking, as it is systematically taught, will furnish a man endowed with a natural good ear and voice with sufficient eloquence. The mind, the fource from which all true eloquence must flow, is first to be adorned. A man should learn, like the disciples of Pythagoras, to be filent a confiderable time, that he may be able to fix his attention on books. Great talkers are but little thinkers. One might indeed suppose, that where there are many words there must also be many ideas; but experience evinces the possibility of talking long, loudly, and even rhetorically, without knowledge, without judgment, and without common fense. 319161

Does not reason suggest, that the solid qualities should be studied before the ornamental? On

what is the ornament to be fixed if there is no fubstantial support beneath it? The beauties of the Corinthian capital rest on a solid shaft. Does not reason prescribe the necessity of accumulating a flock of materials before we venture on expense and confumption? How can the water flow in the pipes of conveyance if there is none in the refervoir? How shall he be a speaker who, having attended only or chiefly to utterance, has neglected to provide a store of materials? Sense, knowledge, judgment, I repeat, are first to be fought, and when they are acquired, a very little attention to rules and practice will make an orator competently skilled for all the good purposes of his profession. It must be remembered, that a good man will not qualify himself merely from vanity for oftentation, but to do good, and to become really respectable by solid merit. But will words, however smoothly and affectedly uttered, stand in the place of deeds, or of habitual and well confirmed skill in an art, science, or profession?

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Indeed this is a wordy age, and speaking has done much more injury to the public than benefit. Public business is impeded, doubts and difficulties unnecessarily raised, and faction and sedition softered by pretenders to oratory. Ohe jam satis est! Let not the next generation be educated, according to the earnest advice of some, merely as praters. An age of praters! What a miffortune to those whose situation condemns them to be hearers of them! Indeed the nation at large,

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and the cause of learning and virtue, must suffer greatly whenever the taste for speaking supersedes the love of reading and reslection. True wisdom is the child of contemplation. Orators amuse the vulgar and missead them. Orators, when they are only orators, that is, men who, possessing a slow of words, have acquired by habit an artificial method of lavishing them on all occasions, with little meaning, and without sincerity, are the bane of business, and the pests of society. O Britain! if thy sons had been more active and less talkative, thy grandeur would not have been disgracefully diminished.

The theatrical, declamatory, or fophistical mode of instructing the rising generation in the art of speaking is no less hurtful to true eloquence, as an art, and as a matter of tafte, than it would be injurious to the commonwealth, if it were universal. The best judges acknowledge that eloquence was ruined after it began to be taught by sophists and grammarians in the schools. Of speaking, as well as writing, good fense is the fource. Sapere est principium & fons. Without knowledge and fense, the finest elocution is but as a founding brass and a tinkling cymbal; and distant be the day when Englishmen, among whom true eloquence has often appeared in defence of liberty. shall be led to facrifice manly fense to empty found, the language of truth and nature to the tricks of fophists and the declamation of schoolboy rhetoric, and the tedious yet delusive trash of trading politicians.

## BOOK THE EIGHTH.

## CHAP. I.

Of the Interruption which the vulgar Cares of Life give to Poetry and the elegant Pleasures of Imagination; and of the Contempt thrown upon them by Men of Business.

Procul, o procul este, profani!

OTHING contributes more to prove the spirituality of man than the exalted delight which he is able to derive from the operations of his intellect or his fancy. The pleasures of sense have indeed too much seductive influence on us all; but we are all ready to acknowledge that they are transient and unsatisfactory. The pleasures of the imagination, on the contrary, increase with indulgence, and give a delight no less exalted than pure, and far more permanent than the gratifications of sensuality.

The very foul is charmed with the creations of a true poet. Visions of bliss are excited, and the raptured reader enjoys in fancy all the happiness of Elysium. Language embellished with art and harmony introduces the ideas into the mind with irrefistible force, and the reader or composer is raised, in the hour of retirement, above this orb, to roam in fields of delight.

But his excursion is but transitory. His natural wants, and his social connexions, draw him down again to the earth. Yet the soul, conscious of her kindred to heaven, will still be striving to escape, and will eye the golden sun, like an eagle confined in a cage. God has given it as a privilege to pure minds uncontaminated by intemperance and vice, to escape from the body and soar to its native climes.

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Ambition and avarice, and the necessary business of the world, require so much time and attention, that but little is left for the delightful excursions of the fancy. Indeed the men of business are so warmly attached to their own pursuits and modes of life, that they affect to despise the pleasures of poetry as triffing and nonsensical. O blind and stupid! ye rob yourselves of one of the sweetest alleviations of your toils; the pleasant pastime which Providence has allotted man, to brighten his prospects, and to mitigate his forrows. Your fouls are locked up in the iron chefts with your guineas, or confined in their flights to the regions of Change Alley and your accompting-houses. If your dull toils are necessary as society now exists, which I fear I must allow, be content with the profits and the honors of them, but do not throw contempt on poefy, whose origin is divine.

The contempt in which poetry is held by the men of business is easily accounted for. They do not understand it. They know not its nature; they have never experienced its essects in themselves, and therefore they are unable to estimate its power on the bosoms of others. One thing they clearly

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fee, and it gives them a diflike to it. They fee that it has no tendency to enrich or aggrandize: and they have heard, or observed, that the most ingenious poets have been remarkable for indigence. This alone is fufficient to make them both hate and despise even a Homer, a Virgil, and a Milton. What nonfense to be measuring syllables, and talking of purling streams, shady groves, and mosfy banks, to a man who has no taste for any thing but newspapers, and who is conftantly engaged in contemplating the fublime subjects of the consols, scrip, annuities, and lottery tickets! Such an one confiders himfelf as a Solomon when he compares himself with a man of rhymes, as he would call a Dryden and a Pope.

The majority of those who are the slaves of covetousness and pride, carry their contempt for poetry and its admirers to the utmost extent; yet after all, their contempt indeed falls upon themselves, for it arises from their ignorance.

But many will fay, that the love of poetry is incompatible with prudence; and it must be confessed and lamented that a very warm attachment to it is apt, like all other passions, to engross the attention.

The calls of a wife and children, and indeed of a man's own personal wants, are so importunate, and at the same time so just, that they must be satisfied before particular attention can be paid to any mere amusement. But there are sew situations in life where business is so urgent as not to

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allow some leisure. Poetry and the other fine arts are admirably adapted to fill the intervals innocently and pleasurably.

Let a distinction be made between reading and composing. They who are from choice or necessity engaged in the affairs of the world should be content with reading poetry, and never think of composing it. Others whose fortunes are easy and secure, may very honorably obey the impulse of their genius and inclination in writing verse.

All I mean to contend for is the honor of the art. It has been fadly degraded by the votaries of Plutus. It is far above any pursuits of which a narrow and mercenary mind is capable. This nation is mercantile, and if wealth is to engross honor, what is to become of the arts of whom honor is the nurse? The arts should be encouraged in a mercantile people, because they open, enlarge, and refine the human mind, fo as to enable it to enjoy that wealth for which merchandize is instituted. Does the accumulation of money and the increase of property always contribute to happiness and the dignity of human nature? Experience evinces that a man may be superlatively rich, and at the same time very mean and very unhappy. It is the improvement of the mind, it is the exaltation of the ideas which, next to religion and morality, tend most to human happiness and perfection.

Let poets therefore be held in high honor, By poets I mean not trivial rhymers and commonplace verifiers, but men to whom nature has

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given such a degree of sense and sensibility as enables them to transport their readers with every passion or fancy which they mean to excite. Such do not abound. Indeed the first rate appear but once in an age, perhaps in many ages. There are, however, in the second rank considerable numbers at all times, to whom every enlightened and liberal mind will be happy in bestowing honors, as to the improvers and soothers of the human bosom in the soft hour of prosperous leifure, and also in the time of tribulation.

#### CHAP. II.

Curfory Remarks on some of the old Latin Poets, nothing of whose Works remain but Fragments. In a Letter.

### SIR,

THE Latin classics, you know, are divided into four ages, according to a fanciful allusion to the comparative value of metals; into the golden, the filver, the brazen, and the iron age. You desire me to give you an account of some of the earlier writers whose names only have survived.

It is not indeed necessary to devote much of our attention to those authors whose works are lost; but at the same time, as it becomes every polite scholar to be acquainted with literary history, I shall briefly communicate to you a few particulars

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particulars concerning some of them, and I wish they may be worthy of your attention.

Lucius Livius Andronicus was an epic poet. Diomedes affirms, that he was the first who sustained with dignity the Latian Epos, and that he wrote a poem, entitled, Annales Liviani, which contained the annals of the Roman transactions, in eighteen books. He also composed hymns to the gods, and an Odyssey, which I apprehend to have been a play. The following verses from his hymn to Diana are preserved, and, considering their age, they are well turned:

Et jam purpureo furas include cothurno
Baltheus & revocet volucres in pectore finus:
Pressaque jam gravida crepitent tibi terga pharetra
Dirige odorisequos ad certa cubilia † canes.

His fragments, as they are now collected, amount to about one hundred lines.

Cicero and Gellius affirm, that he introduced fable among the Romans. Apud Romanos primum fabulam docuit.

Very little is known of this poet, and to add more would only be to revive the fictions of the idle. He who pushes his inquiries into subjects on which there remain no certain documents, invites the deceptions of forgery.

Ennius appears to have possessed a very considerable share of esteem in the minds of some of

<sup>†</sup> The quantity of the first fyllable in Canis is altered fince the time of Lucius Livius Andronicus.

the best judges of antiquity. Scipio Africanus was his friend and patron, in compliment to whom he wrote an heroic poem on the second Punic war. Scipio was so well pleased with the poet, and thought that his poem had contributed so much to his honor, that he ordered the statue of Ennius to be erected on his tomb as its principal embellishment.

Ennius was buried in the tomb, which gave

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occasion to these verses of Ovid.

Ennius emeruit, Calabris in montibus ortus, Contiguus poni, Scipio magne, tibi.

Ovid complimented him also in this line.

Ingenio maximus, arte rudis.

Cicero, in his oration for Muræna, speaks of Ennius in terms of high approbation. Horace's well known lines in the first epistle of the second book are perhaps not to be understood as complimentary.

Ennius & fapiens, & fortis, & alter Homerus,
Ut critici dicunt

Though I believe some readers are of opinion that Horace is speaking his real sentiments of the old poet in the first line; yet the words ut critici dicunt, always appeared to me to imply a detraction.

But there can be nothing dubious in the opi-

nion of Lucretius.

Ennius ut noster cecinit, qui primus amæno
Detulit ex Helicone perenni fronde coronam
Per gentes Italas omnium quæ clara clueret.

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Virgil, whose judgment taught him to add a dignity to his verses by giving them the solemn air of antiquity, not only read and imitated Ennius, but borrowed many lines and phrases without alteration. It was a bad return, when somebody asked him what he was doing with a book in his hand, to say, se aurum in sterquilinio colligere. It must be acknowledged, that to the refined taste and ear of Virgil, the rough verses of Ennius must have appeared disgustful. In every hundred he might find one which was really beautiful, and which, compared with the surrounding mass, he might denominate a jewel.

Ennius may justly be esteemed the father of the Roman poetry. All that spirit and elegance which has since charmed the world in the Roman classics, may be said to have originated in him. It was the opinion of Joseph Scaliger that it would be an advantageous purchase to redeem the works of Ennius with the entire loss of Lucan, Statius, silius Italicus, and the later poets.

It is a fine observation of Quintilian in which he says, that "We view Ennius with sentiments "similar to those with which we venerate a grove which has acquired an air of sanctity from its age, and in which the large old oaks do not only exhibit an appearance of beauty, but inspire a religious awe."

There is a little flory of Ennius, which derives more importance from the relater of it, Cicero, than from its own inherent value. Scipio Nafica called upon Ennius, who ordered his fervant maid to deny him. Scipio knew that Ennius was at home; but however returned contentedly. and without uttering a murmur. Ennius, a few days afterwards, called upon Nafica, who coming himself to the door, without opening it, exclaimed, "He was not at home." "Why, how " now, " cried Ennius; "I know your voice, do " you think to deceive me fo?" " I am afto-" nished," replied Nasica, " at your unreasona-" blenefs. When I called upon you, I believed " your maid when she declared you were not at 46 home, and will you not believe me, when I " tell you fo myfelf?"

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In his private life he is faid to have been remarkable for temperance and frugality. He is recorded to have lived in a little house on Mount Aventine, and to have kept but one maid, possibly the person who denied her master to Scipio Nasica.

It is faid that he feriously pretended to possess the soul of Homer by means of the Pythagorean transmigration. But this was only a poetical vision. He says himself.

Mihi vifus Homerus adesse poeta.

And Horace seems to understand the whole as literally a dream.

He was not averse from the joys of wine; and Horace says,

Nec unquam nisi potus ad arma Profiluit dicenda.

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Ennius wrote many books. He possessed a very fertile genius, and a vehement spirit. His words were unpolished, and not sufficiently elevated above the style of ordinary conversation. He composed Annales, and the Wars of the Romans, in twelve books.

His most extraordinary work was his Phagetica, or the Art of good Eating, in which he described the most agreeable kinds of food, and the places in which they were to be procured. This kind of poem was not without several models. The subject seems to have been such as many writers and readers took particular delight in. There had been one celebrated Greek poem on the same subject, by Archestratus.

He wrote many tragedies and comedies; but none of his works have descended to us in their entire state. There are several fragments of the Annales, from which it is easy to collect that Innius wrote in a very spirited style, and often mixed very sine verses with his discordant composition. The first line of the Annales is remarkably, rumbling and sonorous. It is a great curiosity.

Horrida Romoleum certamina pango duellum.

The first fragment of the second book begins thus?

O Romole, Romole, dic o.

There is but one fragment of the *Phagetica*; or Art of Eating. He compares the Scarus, for its flavor, to the brains of Jupiter,

Scarum præterii, cerebrum Jovis?

This poem seems to resemble Dr. King's Art of Cookery, written in imitation of the Ars Poetica of Horace.

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The rest of his fragments consist of the remains of his epigrams, of his Scipio, his Epicharmus, his Asotus, his satires, and of twenty-fix tragedies.

Though we cannot collect a complete idea of any one of his works from the fragments, yet they are valuable curiofities, and deferve great care in their prefervation. They remind us of the ruins of some great city or temple, and we read them with sentiments in some degree resembling those of the curious traveller while he stalks among the venerable remains of Balbec and Palmyra.

#### CHAP. III.

Of Supporting the Dignity of the literary Republic.

ALL human arts are found to flourish or decay according to the degree of esteem or of contempt in which they are held by the general opinion. Poetry, eloquence, and whatever constitutes polite literature, cannot exist under the chilling influence of negled. The sunshine of favor is necessary to expand their blossoms and mature their fruit,

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Excellence in any art requires confiderable application as well as a natural capacity; but there are few who will apply their abilities with confiancy to fuch subjects as are attended with no honor, and at the same time with little advantage.

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It is therefore of consequence to literature, and to the improvement of the human mind, that the dignity of the literary republic should be supported. In that republic, as well as in the political, the brightest and most lasting lustre of character must be derived from the merit of the constituent members; but in both there are extrinsic circumstances which cannot but occasion a very powerful influence.

One of the most injurious events that can happen in the learned state, unlike the civil in this instance, is a general disposition in its members to trade with their produce. A mercenary author by profession is not likely to consider the truth or propriety of things, but to comply with the reigning taste and principles, in whatever subject he adopts for his recommendation. Immorality, insidelity, and salse taste in the sine arts will be recommended, even against conviction, by him who, with little principle, turns the honorable profession of letters to a crast, and renders its sirst object, not the advancement of learning, but the acquisition of lucre.

The public, though deceived for a time, will be at last disabused; and, finding error and folly propagated by the books it has admired, will lose much of its regard for books in general,

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and for universal literature. The good authors will be confounded with the bad, and their numbers will in course be diminished. They who would otherwise have shone with lustre in the schools of philosophy and the arts, will be tempted to shun the studies from which no honor redounds, and to join the vulgar throng in the pursuit of gold.

Nam si Pieria quadrans tibi nullus in umbra Ostendatur, ames nomen victumque Machæræ Et vendas, &c.

Venalty has an immediate tendency to impair genius. It draws off its attention from the sublime, and beautiful objects of art and nature, diminishes the love of truth and liberty, and confines the mind to the narrow contemplation of profit and loss, the price of the funds, and the premiums of usury.

I divide the members of the literary republic into two forts, writers and readers; and I venture to affirm, that the excellence of writers depends greatly on the judgment of readers. If the taste of readers is capricious or erroneous, the popular writer, who aims at applause, will be under strong temptations to conform his writings to it in opposition to his better judgment. For instance, if the rage had continued for that kind of writing which is denominated the Shandean, many men of parts and abilities would have endeavoured to imitate it, though it is confessedly

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irregular and indefensible by the best laws both of right reason and sound criticism. If the style of our British Ossian had been universally approved, there is little doubt but that our poets would have copied it, though it is not conformable to true taste, nor to any one of those classical models, in the admiration of which the various ages and nations of the world have so long been united. Nothing is so irregular and anomalous, but it may become fashionable; and when it is once fashionable, it will become a model.

The dignity of the republic of letters is much lowered by the publication of many novels, pamphlets, and newspapers. Newspapers are not contented to treat on the prevailing topic, the news of the day, and the state of the nation; but they enter into philosophy, criticism, and theology. They do not express themselves on these important subjects with diffidence, but determine with that air of superiority which real merit alone can claim, but which ignorance and vanity is aptest to assume. Illiterate readers are easily misled by them. No books can counteract their effects; for where one book is introduced and read, a thousand newspapers have had the advantage of previous perusal. I do not intend to infinuate, that the papers are always culpable and delufive; but, from the frequency of their appearance, and the quantity which they are obliged to furnish, it will happen that trash and falshood will often occupy an ample space in the best among them. ich affacht, slieng to avol arrele, billiane

If trifling publications conveyed no improper fentiments and ideas, yet they would still be injurious to letters, because they engross that time which would otherwise be bestowed on books of established character, and subjects of incontestible importance. Books, as they cease to be wanted, cease also to be valued. The majority of readers, in consequence of their depraved taste and desicient knowledge, become incapable of forming an adequate idea of works prosoundly learned and eminently well composed.

Dictionaries, compilations, and works distributed in weekly numbers, being intended solely to serve the purposes of interest, often appear in a mean or oftentatious form, and detract from that respect which is due to real knowledge and original compositions. They multiply books without adding any thing to the store of science; and this also contributes to lower the general

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value of books and their compilers.

A great quantity of any thing valuable naturally depreciates it. A market overstocked reduces the price of the commodity. Gold would foon lose its value, if every stream resembled the Tagus or Pactolus. When the dispensers of science, wisdom, and taste, were but sew, they were honored extravagantly. Others, who may possess the same degree of science, wisdom, and taste, will be less honored, because they succeed those who were first in time, and produced their inventions when books were multiplied. Vanity, or the love of praise, would produce a

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a great number of books; but avarice produces many more. Vanity, however, aims at excellence for the fake of applause; but avarice condescends to prostitution for the sake of gain. The public is distracted with the number of publications, and the ignorant and injudicious often purchase at a considerable price that which is of no value. In consequence of frequent disappointment and injury, they cease to procure books even of allowed merit, and sit down with a prejudice that the literary republic abounds with fraud.

When this is the case, where is the dignity of learning? True merit is confounded with the salse; and, in consequence of general contempt, is much diminished.

It is certainly an object of great concern to human happiness, that good letters and folid science should be duly honored. When they have decayed, not only states have been involved in their decline, but the dignity, and welfare of human nature.

It must be confessed, that one of the most obvious and necessary means of raising the estimation of modern literature is to take care that whatever is offered to the public shall have a sufficient degree of intrinsic merit, to deserve and to repay its notice. Let none be writers who have not first been readers; or, to speak more plainly, who are not qualified by natural abilities and acquired attainments to give pleasure and information by their composition. But who shall

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enforce this law? Human affairs will in many respects take their own course, and defy control. And perhaps it would be wrong to restrain the efforts of enterprising poverty, or even to resuse the pleasure which attends the indulgence of innocent vanity.

Those writers indeed who, for the sake of a name or for lucre, publish works which militate against learning and religion can be excused by no apology. They are not only the disgrace of the literary republic, but of all society, and of

the human race.

#### CHAP. IV.

Of Oeconomics, and particularly as it was considered as an Art or Science by the Ancients.

THAT logic, ethics, physic, and metaphysics, should be exalted to the dignity of arts or sciences excites no surprise; but that the art of managing a house and family should be placed on a level with them appears rather wonderful. Yet it is certain that economics were taught as a scholastic science by the ancient philosophers; and there still remains a very curious book, in which Xenophon has recorded the doctrines of Socrates on the subject of economy. At first sight, one is apt to imagine that philosophy has departed from her province when she enters on

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domestic management, and it would appear ridiculous to send a housekeeper or a husbandman to Socrates for the improvement of good housewisery or agriculture; yet it must be confessed, that there is in the work of Xenophon nothing of impertinence, but a great deal of good sense most elegantly expressed.

Notwithstanding the air of superiority which is assumed by logic, ethics, physics, and metaphysics, it must be confessed that, considering the influence on human happiness, the greatest value should be placed on economics; for the others, as they are treated in the schools, are little more than speculations, and have but a very limited influence either on the regulation or the enjoyment of life.

But the true paterfamilias, or master of a samily, is one of the most respectable characters in society, and the science which directs his conduct, or reforms his mistakes, is entitled to peculiar esteem. Such is that of economics; and though it be true that the wisdom obtained by experience is the least fallible, yet it often costs so dearly, that the intrinsic value scarcely compensates the price. Whatever philosophy is able to anticipate it, certainly deserves attention; and there is nothing in which human industry and happiness are greatly conversant which may not be improved by those who consider it with the dispassionate attention of sound philosophy.

Much of the misery which prevails at present in the world is justly to be imputed to the want

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of economy. But economy is usually misunderstood. It is confined in its meaning to parsimony, though it undoubtedly comprehends every thing which relates to the conduct of a family. Frugality is indeed a very considerable part of it; but not the whole. It is the judicious government of a little community inhabiting one house, and usually allied by all the soft bands of affinity and consanguinity. The person who executes such a government should be eminently surnished with prudence and benevolence.

The rage for fashionable levities which has pervaded even the lower ranks, is singularly adverse to the knowledge and the virtues which domestic life demands. Dress occupies the greater part both of the time and attention of many; and the consequence is too often ruin in polite life, bankruptcy in the commercial, and misery

and difgrace in all.

It might be attended with great advantage to the community, and to the happiness of particular persons, if some part of the time and attention bestowed on the ornamental parts of education were transferred to those arts which teach the prudent management of domestic concerns. The conduct of children in the age of infancy requires considerable skill as well as tenderness, and how should she know how to enter upon it whose whole time has been spent in learning the polite accomplishments, which, though they add much to gracefulness, make no pretensions to utility. She must be guided by servants, nurses,

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to les, and medical practitioners; but furely it would be fafer and pleafanter to possess such a skill as should prevent her from lying entirely at the mercy of ignorance, vanity, officiousness, and presumption.

As to music, which ladies spend so much time in learning, it is well known that they seldom practise it when they have entered into the marined state. Many other accomplishments there are which cease to attract attention when once they are engaged in the care of a family. It is therefore probable that the time consumed in the acquisition of that which is confessedly of no use to them, might be employed in acquiring such knowledge as would enable them to contribute greatly to the happiness, of the man to whom they should give their hands and hearts, and of the children which might be the pledges of their love.

I by no means refer them to Xenophon or Socrates for instruction in domestic management. Their own parents should communicate the result of their experience and observation on the subject. Above all, they should inspire them with a love of home, and the pleasures and virtues of a family connexion.

Complaints have been made that in the prelent age, marriage is not sufficiently prevalent, or at least, that good husbands are not numerous. The men who appear to be insensible to semale tharms alledge in excuse for their not soliciting fome lady in marriage, that such are the expensive manners, dress, and amusements of the fashionable part of the sex, and so little their skill in conducting a family, and such their ignorance of economy, that to be married is often to be ruined even in the midst of affluence.

The viciousness of many among the sex enables vicious men to gratify their desires at a small expense. All the meaner part of mankind, of which perhaps consists the greater number, are unwilling to incur the danger of dissipating their fortunes in supporting a woman who can contribute nothing to the alleviation of their cares by prudence and discreet economy.

In every view it appears most clearly, that nothing would contribute more to the happiness of females, and indeed of men and families in general, than a cultivation of that knowledge which is in hourly request, and without which there can be little permanent security in the most exalted rank and abundant affluence. Socrates judged wisely therefore in ranking economics among the most useful and henorable arts.

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nkheOf the Appearance of Superstition in the Character of the late Dr. Johnson. — A cursory Remark on his Style.

THE greater part of writers who have lately arrived at any very distinguished degree of same have savored the cause of insidelity. It is therefore the more pleasing to the friend of revelation and of mankind to observe one of the most popular writers of our own country zealously religious. Every one had heard that Dr. Johnson was devout; but I believe sew entertained an adequate idea of his warmth and scrupulous regularity in the offices of devotion till the publication of his Prayers and Meditations.

They exhibit the writer in a light in which he has feldom appeared to his readers. He usually puts on a garb of dignity and command. His Rambler is written in the style of authority. His prefaces to the poets are dictatorial. The reader is easily induced to believe that pride is a striking feature in his character. But he no sooner opens the book of prayers and meditations than he sees him in a state of true humility. No affectation in the style. No words of unusual occurrence. Every expression is such as is well adapted to a frail mortal, however improved by art or savored by nature, when he approaches the mercy seat of the Almighty.

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The reader is thus in some degree gratified by observing a man, who had always appeared to him as a superior mortal, and exempt from human infirmities, feeling and acknowledging, with all humility, the common weaknesses of all human creatures.

It would be the partiality of prejudice to affirm that the volume which I am now confidering is quite free from all marks of superstition. To be uneasy because one has through mistake drunk a sponful of milk in a cup of tea on a sast-day, argues a mind not entirely under the regulation of right reason. To pray for the dead is, I think, at least venial; but I am apprehensive that it will subject him to the charge of superstition among the strict and severe in doctrinal religion.

Depon the whole, though there are many apparent weaknesses in the volume, which render it a cause of wonder and debate and offence among many, yet it does honor to the writer of it, as a proof of remarkable piety. And with respect to weaknesses, alas lowhat is man but a complication of them of the was sincere, and there is every reason to believe it, the most security pulous particulars in the performance of his religious duties deserve a name far more honorable than that of also superstitions

Man is a most wretched being unaffished by the

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protection of divine favor; how can it then be wondered that he is ready to attend to the minutell circumstance which, in the hour of distress. appears likely to fecure it?

Before we condemn Johnson, let us examine our own conduct, and confider whether the confidence in which many of us live, and our neglect of religion, is not a weakness more deplorable than any thing in what is called the superstition of this pious man.

While I am speaking of Dr. Johnson, I cannot refrain from adding an observation on his style. It always appeared to me, and I believe is now generally thought, that he had felected Sir Thomas Brown as his model of ftyle in the composition of the Rambler. In a notice vino vino vinopina

I felect a few phrases from the VULGAR ERRORS of Brown in confirmation of my opinion.

"Intellectual acquifition is but reminifcential "evocation; but he appears to all flagular noites

"We hope it will not be unconfidered that "we find no constant manuauction in this labyer quainted with the Latin and Greek ". dtnir"

" For not attaining the deuteroscopy, they are " fain to omit the superconsequences, coherencies, " figures, or tropologies, and are not some time " persuaded by fire beyond their literalities."

"Their individual imperfections being great, "they are moreover enlarged by their aggrega-"tion," now gar obornie of merode no wor", noit "

" A farraginious concurrence of all conditions,"

come elegant and Emiliar. Johnson, con

"Being divided from truth themselves, they are yet further removed by advenient deception."

"Deluding their apprehension with ariola-

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66 tion."

These passages I have selected, not because they are the most striking, but because they first occurred. A thousand instances of similarity might be produced, if the whole volume were searched, and if the limits of my paper would admit them,

Though Brown is an excellent writer, yet it must be allowed that he is pedantic; and that he preferred polyfyllabic expressions derived from the language of ancient Rome, to his vernacular vocabulary, even in inflances where it was equally elegant and fignificant. Had he fought the fountains of antiquity only when those of his own times were dry, he would have deferved efteem for enriching the English language, and he might have been justly held up as an example for imitation; but he appears to use singular and magnificent words from oftentatious motives; and what, after all, does the use of them prove? that he was acquainted with the Latin and Greek languages, and that he was a learned etymologist. Sensible readers are not persuaded of an author's general learning or folid wifdom by the pomp of his language.

But, notwithstanding this censure, Brown must be acknowledged to have contributed much to the copia verborum, by introducing words which in his age were uncouth, but which are now become elegant and familiar. Jehnson, considered

as a lexicographer and improver of the English language, did right to select an author who presented him with a model for coining new words. Perhaps he was led to study Brown in order to qualify him for the compilation of his lexicon; but, after all, it is certain that his moral writing would have been more extended, and consequently done more service, had he chosen a style more simple, and less obscured to vulgar readers, by polysyllabic words of Latin and Greek etymology.

#### CHAP. VI.

A Ramble of a benevolent Man.

Vir bonus est qui prodest quibus potest, nocet nemini.

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THE weather was remarkably serene, and I resolved to leave my book-room to enjoy the vernal season. I walked carelessly from field to field regaled with the sweet smells which arose from the new mown hay, and cheered by every appearance of plenty and tranquillity. External objects have a powerful effect in soothing the mind of man. I found myself sympathizing with the appearance of happiness around me. Every ruder passion was lulled to rest, my heard glowed with benevolence, and I enjoyed for a short time a state of perfect selicity.

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I hastily left the place, when, to my mortification, I found that in the very court of juffice I had been robbed of my watch and handkerchief. While I was lamenting my lofs, and encouraging fome fentiments perhaps rather too unfavorable to my species, I was suddenly involved in a crowd, collected with eager curiofity to fee two hackney coachmen terminate a dispute by the exertion of their strength in fingle combat. The parties were nearly equal, and terrible was the conflict. The blows refounded at a great distance, and prefently I beheld them both covered with blood and dirt; frocking figures to the imagination. The spectators expressed no wish that the combatants might be separated; but seemed delighted when a violent blow took place, and disappointed when it was fpent in air. I wished to interfere and promote an amicable adjustment of the matter in dispute;

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but I found my efforts ineffectual. I ventured to propose the separation of the poor creatures who were thus cruelly bruifing each other, to a jolly butcher, fix feet high and three feet broad, but he gave me an indignant look, and threatened to knock me down if I dared to interpole. I found indeed that the combat afforded exquisite pleasure to the crowd. Some rubbed their hands with glee, fome filently grinned, while others vociferated words of encouragement, and others skipped for joy. Great pleasures are however of no long duration, and this amusement was terminated by one of the combatants ceasing to rife on receiving a violent stroke on his left temple. Down he fell, and the ground shook under him; and though he attempted three times to rife, he was unable to effect his purpole; and the whole circle agreed that he was as dead as a door-nail. The conqueror had only loft three of his fore-teeth and one eye, and all agreed that he had acquitted himfelf like a man. The crowd, which had been fo much delighted with the fray, no fooner faw it concluded, than with looks of disappointment they began to disperse. I took the opportunity of examining the state of the vanquished party, and found him fill alive, though almost in need of the means which are used by the humane society to accomplish his complete revival. An officious acquaintance hastened to his affistance with a dram of brandy, which contributed greatly to accelerate his recovery. He no fooner rose than he poured forth a volley of dreadful imprecations on his limbs,

which had already suffered extremely. Instead of thanking me or any of the spectators who had endeavoured to restore him, he swore if we did not stand out of his way he would fell us to the ground. We readily gave way, when the hero, putting on his clothes, walked away, turned down an alley,

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and was feen by us no more.

My reflections on this scene were such as tended to the degradation of my species; and not being in very good spirits, I determined to enter a coffee-house, and seek amusement by a perusal of the newspapers. I fat down, and happened to cast my eye over the last column, which confifted in nothing but narratives of rapes, robberies, and murders. Though I knew that this was not at all uncommon, and that every day's paper of intelligence could furnish fomething of a similar history, yet being in a melancholy mood, I was particularly struck by it; and hastily laying down the paper, and paying for my dish of coffee, I put on my hat, and resolved to walk to my little rural retirement about four miles from this turbulent scene.

As I walked along, I could not help calling to mind with fentiments of extreme regret, the pleafing ideas with which I had fet out in the morning. All was then tranquillity and benevolence. But I had feen, in the space of a few hours only, such pictures of human misery and perverseness, as could not but occasion uneasiness in a mind not utterly destitute of sympathy.

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Surely, faid I, nature, or the God of nature, never intended that man should be so degraded. It is passion which deforms the beauty of the moral world: it is wickedness and the neglect of religion which renders man more miserable than the brute, who is happy in his infenfibility. What then can I think of those writers who argue in defence of immorality, and against revelation? What of those governors of the world, who bestow no attention in preserving the morals of the common people, and encouraging the teachers of fuch doctrines as conduce to the raising of the reptile man from the voluntary abasement in which his evil inclinations are able to involve him? Let the magistrate, the clergy, the rich and powerful of every occupation, whose example is irresistible, exert themselves in diffusing virtuous principles and practices among the people at large. Such benevolence, more beneficial than all pecuniary bounty, confidered only as preventing temporal milery, causes man to approach nearer to his benignant Maker than any other conduct. To that Maker, faid I, let those who have charity apply themselves in prayer for the diminution of evil of all kinds, and the extension of happiness and peace.

I was musing on such subjects when I found myself at the door of my little cottage. The evening was beautiful. The clouds in the west were variegated with colors, such as no pencil has yet been able to imitate. My garden breathed edors, and displayed the bloom of shrubs, such

All conspired to restore the tranquillity of the morning; and when I retired to rest, my spirits being composed, I soon sunk into a sweet sleep, pleasingly interrupted in the morning by a dream, which as it appeared to have some connexion with the ideas which I had entertained in

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the day, I shall relate.

I thought I was on a large plain covered over with flocks of innumerable sheep. They appeared to straggle without a guide. Many had their fleeces torn by brambles, some were lost in a barren wilderness, others were pursued by wolves, and not a few were constantly engaged in annoying each other with their horns. There was a general bleating in a tone expressive of great distress. I pitied the poor creatures, but saw no hopes of affording them relief, till I turned my eyes to the eastern part of the plain, when I beheld a venerable shepherd with his crook inviting the sheep into a fold, through which ran a delightful stream of clear water. Many rushed in, and began to drink with avidity. The alteration in their appearance was in the highest degree pleasing. The lambs played about without any fear of the wolf, and the sheep lay and basked in the funshine, or fought refreshment in the cool The shepherd's looks were benevolent beyond expression. He made use of every enticement to bring the sheep into the fold, but many would not hear his voice, and some feemed to hear it, but perversely ran away from him. I

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faw those who were so unhappy as to refuse to enter, perish miserably by falling from rocks, by famine, by the violence of the wolf, and by disease. I turned from the painful prospect to see the good shepherd and his fold; and I thought at the close of the day he led the sheep into a green pasture, the verdure and fertility of which was increased by the gentle river which slowed through the middle of it.

I was so delighted with the scene, that I was going to call out to the shepherd in an ecstasy of joy, when I awoke.

I could not but lament the absence of so pleasing a vision; but the avocations and necessities of life called me from my bed, which I left with resolutions of devoting the rest of my life to the alleviation of evil wherever I should find it, and to the securing of his favor who can lead me from the vale of misery to the waters of comfort and the fountain of life.

I am, Sir, your's, &c.

A CONTEMPLATIVE RAMBLER.

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#### CHAP. VII.

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On the Style of Prayer, particularly of Bishop And drews's Devotions as published by Dr. Horne.

"GIVE me, " faid an ancient, "whatever may be good for me, though I should negled to pray for it, and deny me whatever may be hurtful, though I should ignorantly make it the object of my supplications."

This may be called a laconic prayer. It has always been much admired. The perfect refignation to the Divine Will which it implies, renders it a model for the imitation of Christian piety.

Our Saviour himself seems to have disapproved of long prayers; and the invaluable prayer which he has condescended to dictate to erring mortals, is remarkable for its beautiful brevity. It might have been reasonably supposed, that the pious composers of prayers would have been defirous of imitating their great Master in the conciseness of their petitionary compositions. But diffusion and repetition have been one of their most conspicuous blemishes. There is no doubt but that the practice which prevails among some respectable fects of filling up a long portion of time, in their public fervice, with extemporary prayer, has contributed greatly to increase the length of prayers beyond the limits both of reason and of fincere and attentive devotion.

The human mind is so formed as not to be able to retain any sentiment in a great degree of servor during a long time. But prayer without servor is, I fear, an unacceptable service. And this is the reason why brevity in prayer is expressly approved by Him to whom prayer is to be offered, and who consequently must know what is most agreeable to himself, and what sort of service is the most expressive of man's sincerity.

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The greater part of the English liturgy is very juftly admired, as furnishing a fine example of supplicatory composition. The collects are remarkably excellent both for concileness and fervor of expression. But it may be doubted whether the whole of the fervice, comprehending three parts, intended at first to be separately used, is not longer than can be attended to devoutly even by the best disposed. The composition of most of the prayers is so well adapted to human wants and infirmities, that it might perhaps supersede the necessity of any other prayers, were it not found that the frequency of their use diminishes confiderably the warmth and feriousness which otherwise they are calculated to inspire.

Books of prayers composed for private devotion are therefore very useful; and they are certainly not to be examined with great severity of judgement. But there is a little volume, entitled, Devotions of Bishop Andrews, translated from the Greek by Dean Stanhope, which lately attracted my particular attention, as my expediations

were raised to an uncommon height by the fol-

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"The heart, already enlightened and inflamed "with piety and charity, will here find some thing exactly suitable to its inward motions, and the most significant and beautiful words wherein to utter its holy defires, and those gracious sentiments which, without this help, would perhaps break forth with less accuracy

both of method and expression. . . . But the less perfect Christian, who has not yet made so

"much progress in the school of piety as the former, may reap still greater benefit from this

" work. It will tend to improve him in knowledge

" and practice.... Indeed what less can be expected, when a book of this nature is

" composed of materials taken out of the Holy

" Scriptures, and very ancient liturgies, which

bear the names of St. James, St. Bail, and St.

" Chrysostom, collected and put together by the

" most judicious workmen in this way; such as

" were the persons mentioned in the title page.

"Dr. Andrews, once Bishop of Winchester, and "Dr. Stanhope, late Dean of Canterbury,"

After reading these and other passages in the Presace, which are equally strong in the praises of this little manual, it will not be thought extraordinary, that I took up the book with great avidity. I admired the pious strain of some of it but I could not help thinking that the valuable parts of it are disgraced by some passages almost

ridiculous. I transcribe the following from the close of AN ACT OF FAITH FOR FRIDAY.

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"O, dearest Saviour, impart to me thy whole felf; and let every part and act of thine have its saving influence over me.

"Sanclify me by thy spirit, feed and strengthen me by thy body; ransom me by thy blood; "wash me in thy water; heal me by thy stripes; "refresh me by thy sweat; hide me in thy wounds."

I take the liberty of asking any candid reader whether such petitions are the natural effusions of sincere devotion, whether they are not rather of a trifling and whimsical turn, and whether they do not open a door for the scorner? Let us pray with the understanding also.

I know it will be faid, that while a form of prayer gives no offence to the simple and well-meaning devotee for whom it was chiefly designed, it is a matter of little moment whether it please or diplease the fastidious critic and the captious wit. But to this I, must reply, that it is certainly of importance not to furnish in any religious composition, real location either for censure or derission; and I might add that it appears to be an affront to the Majesty of heaven, to offer up a petition to God in a style and manner in which we should be assumed to address an earthly potentate. A trifling our quibbling, a nonsensical prayer can never be the production of a mind warmed with a devotion at lonce rational and sincere.

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I intend not to censure the editor, whom I consider as one of the best ornaments of our church. The blemishes of this little book came not from him, I venture to affirm, but from Dean Stanhope, from Bishop Andrews, or from some older writer. I have no copy of the original, and cannot therefore discover whether the above prayer is faithfully translated from it. But I think it cannot proceed from Dr. Horne, whose judgement and beautiful style in the expression of devotional feelings I have often admired.

The language of a prayer should be natural and warm from the heart, yet at the same time restrained and chastised by good sense, otherwise it must degenerate to the nonsense of the dotard, or the madness of the enthusiast. Dr. Johnson deserves great praise for the simplicity and energy of many of his prayers. Nothing of his usual style, his long words, or formal periods, is to be observed in them. His good understanding suggested to him the impropriety of all affectation when he laid aside all pretensions to wisdom, and with an humility, which must always become the greatest of mortals, approached the throne of the Almighty.

After all that taste and criticism can suggest, it is certain that uprightness of intention and servent piety are the best beauties of supplicatory writings. He to whom prayer is addressed considers not the form of words, and the structure of periods, but the faith, the sincerity, the charity of the poor petitioner. If the heart is right, the errors of the understanding and of the lips will

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will pass unnoticed. Yet it is decent and reasonable to take care, according to the best of our know-ledge, not to offer up prayers in which there is any known desect unworthy a creature furnished by the Creator with those intellectual powers, which surely can never be more honorably exerted than in the service of Him who gave them:

"I use not to run rashly into prayer," says showell, "without a trembling precedent meditation; and if any odd thoughts intervene and grow upon me, I check myself and recommence; and this is incident to long prayers, "which are more subject to man's weakness and the devil's malice."

## the shop I found to be universed in any thing new p.III Van P. H. D. poted in

Of reading Novels and trifling Books without Difcrimination.

Belli libelli, lepidi, novi libelli I IGNORAMUS.

SIR, System I Bath, July 29, 1786, alder

As I came hither to relax myfelf from the fatigues of a profession which requires great application and confinement, I am resolved to make the of all the methods which this ingenious and polite place has invented for the valuable purpose of killing time. Accustomed to reading as I have always been, I cannot omit books while I see

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the means of amusement; but I am sorbidden by my physician to read any thing but what is called summer-reading, and therefore I am a frequent lounger at the circulating library. By the way, I beg leave to give you a hint, that if you do not contrive to make your Winter Evenings summer-reading, they will not be much noticed in the repository of knowledge, where I am now writing

you this letter. saidasta a medica As I often fit and read in the library, I have an opportunity of hearing what books are in the most request; and I am frequently not a little diverted with observing the great eagerness with which tomes, totally unknown to me, who have made books the study of my life, are demanded of the librarian. The first question on entering the shop I found to be universally - Have you any thing new? I should have supposed that the publications of the last year would have deserved this epithet; but I found by observation that fcarcely any thing is esteemed new but what is just advertised, and almost wet from the press. Curiosity seems to be the great stimulus of the fubscribers; idle curiosity, as I may call it, fince it feems to feek its own gratification independently of all defire of increasing the store of knowledge, improving the tafte, or confirming the principles

I have smiled at hearing a lady admire the delicacy of sentiment which the author of some novel, which she had just been reading, must possess, though I knew it to be the production of some poor hireling, destitute of learning and taste, by

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mowledge of life and manners, and furnished with the few ideas he had by reading the novels of a few preceding years. He had inserted in the title-page, By a Lady, and various conjectures were often hazarded in my hearing concerning the authores. Some hinted that they were acquainted with her, and that it was arriady of quality. Others knew it to be written by an acquaintance of their own; while all agreed in afferting, it must be by a lady, the sentiments were so characteristically delicate and refined. You may conjecture how much I was disposed to laugh when I knew it to be the production of romb-maker in Black Boy Alley.

I confess I had been much more conversant n a college library than in a circulating one? and could not therefore but be aftonished at the number of volumes which the students would devour. The Helluo Librorum, or Glutton of Books, was a character well known at the univerfity, and mentioned by the ancients; but I be lieve their idea of him is far exceeded by many a fair fubfcriber at the circulating library, I have known a lady read twenty volumes in a week during two or three months fuccessively. To be fure they were not bulky tomes fuch as those of which it was predicated that a great book was a great evil. The print in the pages of most of them, to speak in the mechanical tyle of menfuration, were three inches by one and a half and the blank paper exceeded the take it ince their drelling room, and tho

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printed in conantity daynato deaft half on bal moderate computation will be had by noitable more sarab of Nowa Siri, I am hot approfithefe who mean austerely to centure this pudde of reading; for am of opinion that it is often lvery innocent, and fometimesympt withoutidonfiderable advantage There are certainly many novels which, though little driewn in the literary world, are not without b merit is and of anvery virtuous stendency Most of them tends too redommend benevolence and liberality; for its is the fathion of the hee to affect ithose qualities; vanti el oreallyothinki, as convertation is usually conducted I fearcely to many opportunities occur of imbibing benevolent and virtuous fentiments from it as from the decent books of a circulating library ! I fay decent,

for I am forry to observe that in the multitude

of new books which they librarians are obliged

to purchase, some have a tendency to diffuse

every kind of evil which can millead the under-

Randing and corrupt the heart of the burn burn of your The danger of indifferininately reading whatever, has the recommendation of novelty induced mentostake up my pen and write to you, hoping that I limight fuggest a caution on the subject to some of your fair readers, who, I tamefure shave recourse to a circulating library solely to improve and amuse themselves while under the hair-dreffers operation.

the character of every book they read before they take it into their drefling room, and show the

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millalen in their management, and that the

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with them that it would be a great misloud 10 prevent the evil which rarifes from at tempting, things, beyond uthe aftrength granature fems to have given many mimals that inflinctive howledge of their want of ability which produces caution The bird never leaves the neft while it is pallow, simlefoldy an accidental fall; and when its plumage its grown to a confiderable degree of its perfection, it takes but thort flights ta time and feems newilling to lose light of is parent and nurfeeld bus fibritill the wings: have acquired frength and agility that it leaves the branches or the ground, and dares to foar indauntedly in the fields of air, unmindful of the neft and the follering feathers which lately applied, it with warmthand protection dom' bas

Something of a femiliar diffithence, arising from conficious immaturity has power, appears to me take place in the human mind at the purile we; and I cannot help thinking it truly amiable; yet it is fligmaticad with the odious name of lines and sheepishness, and many parents appears

more solicitous to divest their children of it than to surnish them with any grace or accomplish ment. They often succeed, by dint of grea pains, in thus forcing the rose-bud to expan its immature leaves; but I fear they are great mistaken in their management, and that the uneasiness at seeing their children dissident is totall

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misplaced.

If indeed the diffidence which they lamen were likely to continue through life, I agree with them that it would be a great misfortun. It would prevent exertion in a thouland inflat ces where exertion would be rewarded with profit and honor; and it would occasion the child much causeless anxiety. But in general there no danger of its continuance beyond the period of immaturity, at which it is certainly natural and rather pleasing and graceful in the eyes of sensible observers. It contend that it is cause by conscious inability arising from youth, and that it will of itself give place to a proper confidence on the subsequent consciousness of power matured and confirmed by age.

I believe I may go faither, and affert, that this unfashionable dissidence which many father and mothers labor to remove; even in the tender period of early infancy, is favorable to growth in mental vigor and virtuous principle. All who are to excel in future must devote a provious time to discipline. He who would on day speak must first listen. And, to return to the bird, to which I have already alluded, it is

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well known to the students in ornithology, or at least to those admirers of the seathered race called bird-fanciers, that the finest singing birds listen when young to the old ones, and even when they have learned the notes, venture only to record, as those gentlemen express it, that is, to sing in a soft low tone, almost as if they were ashamed of being heard. I have often heard the blackbird, who has afterwards made the woods resound with his melody, trying his skill under the covert of a hawthorn, in so low a warbling as scarcely to be distinguished in the covert of the grove.

The mind collects images of things, and forms opinions during the immature state at which it starcely ventures to employ the tongue in utterance. And when a store of ideas is at last accumulated, it seels a spontaneous considence sounded on conscious merit; and shines at a mature age with a lustre which it would never have displayed, if, instead of collecting ideas, it had been indulging its own pride in uttering vivacious nonsense.

I am of opinion that men of the greatest genius, of fine imagination and sensibility, were of necessity timid and diffident in the puerile period; and I wish parents not to infer from the distidence and silence of their children that they are naturally stupid. There is indeed an appearance of dissidence which arises from real dulness; but there is a real dissidence caused by excess of sensibility, and it is a favorable presage

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of all that is lovely and excellent in human nature. Parents will therefore endeavour to discriminate duly before they decide on the abilities of their children from the appearance of timidity or shines in company, and dissidence in saying or doing any thing which their age has not afforded them opportunities to learn. They will be cautious of removing this veil which nature furnishes for defect, as she guards the blossom before it has acquired strength sufficient to admit of sull expansion. If the bud, which would naturally expand in April or May, were rudely opened in March, what fruit could justly be expected in August and September?

Nothing is more common than to observe parents introducing boys of eight or nine years old into company, to balls, and to affemblies, with the professed intention of wearing off that sheepishness (for such is the ignominious term) which they have unfortunately contracted at school or in the nursery. Neither is he suffered to be filent, lest his friends should attribute silence to dulness. Contrary to his inclination, the poor boy must force himself to be pert and loquacious to all whom he encounters, or he will be ridiculed and reproached for flupidity. Unfortunate mistake! If he should become a proficient at this early age in the school of audacity, to what a height of impudence will he arrive in manhood? of impudence unsupported by knowledge, or any real merit which could justify even confidence. Too many in this age are trained in this

mistaken plan, which is the reason why we commonly meet with pert young men, who overpower all around them with noise, who are incapable of rational conversation, who are avoided by all fensible persons, and who affociate with the only characters who can enjoy their company, gamesters, horse-jockies, phaeton-drivers, drunkards, and debauchees. Their miftaken parents succeeded too well in divesting them at an early age of that diffidence which was natural, which was becoming, and which would have been the means of preserving their innocence; their characters, their health, their fortune, every thing by which life is embellished, and death undered less formidable to human nature. ming the duties of a Christian, and a good in.

# The company of the co

Of Snugnefs.—Contentment with a Competency, &c.

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AMBITION, avarice, folly, restlessness of constitution, tempt men to launch their little and frail barks into the wide ocean of the world, where great numbers are instantly shipwrecked, and, of those who escape destruction, the greater part, after a dangerous and troublesome voyage, return empty and disappointed.

It will be faid that a spirit of enterprise is

useful to the public, and whatever misery it may produce to individuals; fociety, upon the whole, receives fo much benefit from it, that it ought not to be discouraged. This I mean not to deny and all that I contend for is, to convince those who are furnished by Providence with a competency of worldly good, that it is wifer to fit down and enjoy it contentedly, than to hazard the loss of it, and of tranquillity and virtue, in the pursuit of aggrandizement and superfluous increase. There will be always a sufficient number of needy persons to serve society by the spirit of enterprise; and I am by no means convinced that a man of competent fortune; dwelling respectably among his neighbours, performing the duties of a Christian, and a good master of a family, is not more ferviceable to fociety, both by his actual beneficence and his example, than the adventurer who flies to the Indies for the augmentation of a store, which is already more than fufficient for supporting a respectable appearance, and furnishing every real comfort and convenience.

It appears to me that, after the admonitions of every moralist, sew men form a just estimate of the duration of human life +, and that their inattention to the obvious truth, that it is short and frail, is the cause of their laboring incessantly for those things which they cannot have time to enjoy. The sew years of extreme old age, if

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they should ever arrive at it, they resolve to devote to ease and self - enjoyment. And it is true that they might enjoy old age, if their old age should be healthy; but the probability is, that it will be loaded with infirmities, the consequence of excessive anxiety and labor of mind, and perhaps also of the ill effects of foreign climates. But it is most likely that life will terminate before the period of contentment shall arrive, and that they will drop into the grave in the midst of their toils and dangers, melancholy monuments of human blindness.

Contentment is a virtue more frequently recommended by moral writers of all ages than any other; a proof of its importance, and at the fame time of the inefficacy of their recommendations of it. I believe it never was less praclifed than in the present age. It is quite unfashionable. A man of parts who does not endeavour to augment his fortune and raise his family is esteemed in the world destitute of proper spirit. All are therefore on the wing for higher stations: Alps on Alps arise. No exaltation of rank is high enough. No opulence sufficiently abundant to satisfy the eternal cravings of the man of spirit and enterprise.

I fear indeed this eagerness is a proof that this world occupies the first place in the affections of many, and that the external goods of fortune are deemed by them the only advantages worthy of pursuit. But this is a lamentable instance of human error: for even if this world were the

whole of man's existence, yet health and contentment are still worth more than the rank of a Marquis, and the possessions of the richest plunderer of the East.

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These reflections were excited by a letter lately received, and with the infertion of which I shall close this evening paper.

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I BEG leave to lay before you a few circumstances of my life, which may possibly afford fome hints for the instruction of others, under your direction, som suring a vision and

I am the younger fon of a wealthy merchant in London, who, on his decease, left me possesfed of five hundred a year. My brother had at least a thousand. My friends advised me, in order to improve my fortune to an equality with my brother's, to go to the East Indies, where I had many friends, and a fingularly fine opportunity of making a rapid increase of my patrimony. I happened, however, to be attached to an amiable young lady, whose friends would never confent to her leaving England; and love was stronger than avarice. I absolutely refused to go notwithstanding the reproaches which were thrown on my want of spirit. in head in the

My brother, though more amply provided for than myfelf, was of a different disposition; and had no attachments to counteract its influence. On finding me determined, he confidered human error: for even if this world were the -ווכ

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with himself that the opportunity was too valuable to be lost, and resolved instantly to accept the great advantages, which he said I had so rashly relinquished. He accordingly let his beautiful villa and gardens in a sweet village near London, and set sail in the first East Indiaman.

I was glad to be delivered from the importunities of my friends, and in a very short time after my brother's departure I married the object of my first affections, a lady of little fortune, but of a sweet and contented disposition. Five hundred a year, though a very pretty income, I knew was not sufficient to support the expenses of fashionable life in the metropolis; and as we both loved retirement and domestic happiness, we determined to hire a house in South Wales.

The honse was not large, but genteel. It stood in the midst of a little lawn, and upon an eminence which commanded a view of the neighbouring river. There was a good heighbourhood, consisting chiefly of genteel families who had retired on small fortunes, with a determination to enjoy themselves and their strends rather in an elegant and comfortable style of visiting than with oftentation.

I foon found that in this place my five hundred pounds a year gave me great influence. Indeed as the necessaries of life were very cheap, and the flyle of living frugal, it was an affluent income. I wished not to overbear, but, as I found my neighbours inclined to pay me greater

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respect than was consistent with an easy intercourse, I took pains to decline it. I used hospitality. I took no exceptions to any individual. I distributed the fragments from my table to the poor. I never entered into any disagreements, but as an arbitrator; and in consequence of this inosfensive conduct, I was universally beloved, and, I must consess, as happy as I believe the

condition of humanity will allow, word you role.

Many years passed in this retirement; and I never was at a loss for subjects on which I might employ my active powers, and prevent that mifery which arises from the want of objects to excite exertion. My family, which confifted of my wife, and of three boys and a girl, furnished a lively scene. I often devoted a considerable part of the day to reading with my boys, who were instructed in classical learning at a neighbouring school, over which a very good scholar prefided. Rural sports occupied some time, and I never objected to a game at whist or quadrille when it was agreeable to the parties whom we vilited. I pretend to no particular modes of live ing, unless to be contented and easy, with every reason for being so, is to be particular, redt am

I often heard from my brother, and in almost every letter for fix years he talked of returning and enjoying his acquisitions. At last he actually returned with an enormous fortune. He paid me a visit, and quite overpowered us all with the splender of his equipage and retinue. No nobleman in the neighbourhood had ever

entered the country with so much oftentation. I could easily see, though he was not unkind or void of fraternal affection, that he considered us as greatly beneath him, mean in our ideas and modes of living, and as not at all calculated to reflect honor upon him in his elevated station. His visit was but short; and, though we gave him the most cordial invitations, was never repeated.

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It was not difficult to gain intelligence of his conduct. His profusion was such, as could not fail to be the subject of conversation. There was indeed no extravagance which the highest rank of nobility ever indulged which he did not eagerly adopt, from an idea that it added to the possession of wealth the lustre of gentility.

After a few years spent in this style, he began to find his resources less copious than at his sirst arrival. Creditors were importunate. The steward remonstrated; but pride and vanity had gained too powerful an influence to be resisted. He determined to have recourse to gaming, at once a genteel and easy mode of supply if he should be successful. Unacquainted with the arts of professed gamesters, he soon became their prey, and in six months was so reduced as to be obliged to mortgage his paternal estate.

He now began to consider his fituation with ferious solicitude. He could not retrench. He could not survive the shame of living in a state of poverty or dependance among those whom he used to feed with luxury at his table. He was

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wretched, He could think but of one expedient. He must return at the age of five and forty to the East Indies, under many disadvan-

tages, to raife another fortune.

After a thousand painful thoughts, he embarked once more to traverse half the globe, and to live in a most unwholesome climate for the purpose of returning at fifty to live the same turbulent and luxurious life in England. Providence shortened his labor. He was lost in the passage; and the little property he lest in England was afterwards sold to pay three shillings in the pound to a hundred creditors.

I weep over my brother's misfortunes; but at the fame time I cannot but congratulate myself on the choice of my youth. I have enjoyed, and still enjoy, with the blessing of a kind Providence, every comfort and convenience which a reasonable mind can defire; and I hope others may be led by my example to know when they are well, to be contented with a competency, and to trust in a benevolent Being, who can cause a little store to supply more real pleasure to the contented mind than the fortune of a Clive could bestow. I often think of Horace's—

Quod petis hic est,

Rit Ulubris, animus si te non deficit æquus,

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But I cease quotation. One effect of my retirement is, that I have accumulated many apophthegms

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spophthegms and adages of ancient wisdom, and of most of them I have experienced the truth. For the present adieu.

OFELLUS.

#### CHAP. XI.

Of the Elevation of Sentiment and Character as necessary to Magistrates who wish to be efficient and respectable.

THE condition of human nature is so frail that it may almost appear ridiculous in any man oftentatiously to assume the appearance of grandeur and dignity. Yet there are persons who seem to possess a native weight which adds to their words authority, and to their actions force.

This endowment, whatever it is, is intended by Providence for the communication of good and the prevention of evil. Those who possess it seem to have a natural claim to command, to civil pre-eminence, to the honorable and important offices of the magistrate and the legislator.

But in the confusion of the present scene, niches usure the authority which nature intended for her favorites; and it is common to observe persons invested with civil and official importance, whose natural insignificancy exposes their

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perfons to contempt, and renders their office ineffectual. A Lord Mayor of London, for instance, raised from a low origin by fortunate events in trade, destitute of education and natural dignity, degrades at once the office and himfelf by the advancement, of which he was ambi-tious. He becomes more conspicuous by elevation; and the meanness which would pass unnoticed, or might even be palliated in his natural station, becomes, when he is invested with the gold chain and the scarlet robe, a solemn mockery of magistracy.

Much of the contumacy of the common people has, I think, arisen from the want of perfonal authority in the magistrates. In ignorant ages the mere robes and infignia of office might command respect; but in times when, if tew are profoundly, yet all are superficially learned. much more is required to fecure a voluntary deference than the exaction of it by force, or

the inviting of it by oftentation.

To secure respect, a mind must be visible; a mind furnished with knowledge and enlarged with liberality. Without difinteressedness no public character, however remarkably diffinguished by talents, natural or acquired, can be long illustrious. Opinion or esteem is the foundation of authority; but how is opinion or esteem to be conciliated in favor of a man who has bought his nominal honors, and knows not to act, to speak, or to think consistently with the elevated place to which his vanity has aspired?

If vanity did not usually close the ear to the pice of advice, I would venture to whisper to very candidate for public honors, that he will obably derive no real credit from them if he conscious that he has not enjoyed the benefit a liberal education. He may be very refcable as an honest man, and a good master fafamily, in private life, but in public he must contemptible without an elevation of fentiment presponding with the elevation of his rank. I wn that in some instances this elevation is visiwhere education has been defective. Strong arts and a long commerce in the world have ipplied the defect; but these instances are not common as to justify the generality of uneduand rich men in supposing that they are furfew sihed by nature with talents, knowledge, and uthority fufficient to qualify them for rule, for fices of public dignity and importance.

These restections were suggested by the fol-

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## SIR,

I AM a foreigner who have spent a year or wo in England, folely for the purpose of imwoving myself in a nation which is respected broughout Europe, as exhibiting a state of imrovement and a generofity of fentiment which effects honor on human nature.

When I came to London I was ambitious of being introduced to the acquaintance of those whom I was told were the principal magistrates,

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one of whom annually refided in the magnificent mansion of magistracy, and rode, as I often saw, with triumphal pomp in a gilded vehicle, through the streets of London. I found it by no means difficult to be introduced to a public seast, where I endeavoured to form an intimacy with the chief magistrate. I succeeded so far as to be invited to a private dinner with him, and a few of his brother aldermen, and members of the common council.

The entertainment was fumptuous and genteel, But conversation was my object, and I spared no pains to lead to fuch subjects as I thought might afford me the most valuable information. I mentioned feveral of those topics connected with English history in which I had read that the city of London had a principal share; but my remarks caused only a vacant stare, and received no other reply than fuch as - " I do not " know, Sir - I really forget, Sir - Give me " leave to help you to a flice of ham, Sir." I thought my conversation might be ill-timed, and therefore faid no more on the subject of history, but joined in the general topics of the day. Pardon me, Sir, but I could not help blushing for two or three gentlemen in gold chains who expressed themselves ungrammatically and vulgarly on the commonest subjects. I am a foreigner, and therefore must not pretend to be a critic in your language and pronunciation; but I appeal to you whether - " Them things - This " here weal - My vite" - are reconcileable either to grammar or the elegance of polite conversation. nifi-

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I ought not to be censorious, nor am I disposed to deride; but I cannot help observing, that the magistrates appeared from the general turn of conversation to be far less well informed and less liberally minded than their stations require. If the merchants and gentlemen of the metropolis are no better accomplished than the magistrates of my acquaintance, I own I shall lose something of that respect for your nation which I entertained while I was at home.

I intend to write my travels; and if I were to give an accurate account of those of your principal persons in the corporation of London with whom I have affociated, I fear I should affront a people to whom I owe gratitude. The dignified magistrates of the first city in the universe would appear to be on a level with the Bourgeois. I dare say, and indeed am well informed, that there are members of the court who are polite and well-informed gentlemen; but that too often pragmatical persons offer themselves for the scarlet robe who ought to be contented with the leathern apron. I endeavour to view things as a philosopher and cosmopolite, and I cannot but think that the degradation of the magistracy must be injurious to the police. the morals and the liberty of your country, Pardon my freedom, and believe me,

Your's, &c.

A SWISS

#### CHAP. XII.

## Miscellaneous Literature.

§ 1. MR. Huet censures Virgil for an over fight in the following beautiful description of the Nightingale bereaved of her young:

Qualis populea mœrens Philomela fub umbra Amissos queritur fetus, quos durus arator Observans nido implumes detraxit; at illa Flet noctem, ramoque sedens miserabile carmen Integrat, & mœstis late loca questibus implet.

Georg. IV. 511.

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The poet makes the Nightingale fing under the shade of a poplar, and then tells us that she sur in the night. Flet noctem. "How," says M. Huet, "can the night and the shade of the poplar be reconciled?"

tiveness of the passage would redeem it from some censure. But might it not be a moonlight night? and might not umbra signify the glow where the moonshine was intercepted by the soliage of the poplar?

§ 2. Mr. Heyne defends Virgil in another and perhaps in a better manner. "Huetii "Castelvetri reprehensiones hujus loci, uti um bræ populeæ cum tamen sequatur, slet nociem ab ignorantia poeticæ cum rationis & arti

"tum orationis profecté sunt; umbra tam pro-"prium & perpetuum est arboris attributum, ut "ad causas physicas ac tempora, respectus plane "non habeatur."

Virgil is thought by the same critic to have had in view the elegant similitude in the Idyllia of Moschus. 4 Idyl. ver. 21.

Ως δε τ' οδυρεται οφίις επι σφετεροισί νεοσους Ολλυμενοις, 'ουστ' αινος οφις ετι νηπιαχόντασ, Θαμνοις εν πυκινοισι κατεστει η δε κατ' αυτουσ Πωταται κλαζουσα μαλα λιγυ ποτνια μητηρ Ουδ' αρ' εχει τεκνοισιν επαρκεσαι η γαρ οι αυτη Ασσον ιμεν μεγα ταρδοσ αμειλικτοιο πελωρου †.

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La Cerda, who is copious as usual in quoting both Greek and Latin parallelisms to this place, has omitted this from Moschus. "Virgil," says Mr. Pennant, "feems to be the only poet among "the ancients who has attended to the circumfance of this bird's singing in the night-time. They must have been very inobservant; but the truth is, the poets, according to their manner, dignify any bird which sings pleasingly with the name of the Nightingale."

Verum & queritur avicula ob suos pullos
Pereuntes, quos savus anguis adhue parvulos
In densis arbustis devorat; ipsa vero circum ipsos
Volat stridens admodum acuta voce pia mater,
Neque sane potest filiis opem ferre; nam & ipsa
Valde metuit accedere ad immite monstrum.

§ 3. It has been remarked, that in many inflances poets are inaccurate historians of nature. They endeavour chiefly to please; which purpose can be effected by beautiful language and imagery, without any strict regard to truth of representation. Some very eminent poet, if I mistake not, makes the gudgeon rise at a fly, whereas every angler in the school of Walton knows that gudgeons feed at the bottom, and scarcely ever were known to emerge above the surface in pursuit of the winged insect. But the gudgeon stands for any sish, more poetico.

Mr. Gray, a philosopher as well as poet, has I believe, made a little mistake in the first stanza of his fine descriptive Elegy, from not attending to a custom in the rural economy of this country.

The ploughman homeward plods his weary way, And leaves the world to darkness and to me.

If he meant that the ploughman leaves his plough at the tolling of the curfew, or at the approach of darkness, he has fallen into an error; for the ploughman leaves his work at three o'clock in the afternoon in all the counties in which I have had opportunities of making remarks on the costumi of agriculture. But perhaps it is not so universally; though I should imagine the practice of leaving off so early arises from an experience that to plough from six o'clock to three is a sufficient day's work both for man and beast. But I hate hypercriticism; and perhaps Mr.

Gray meant, more poetico, as I have said before, by the ploughman any rustic laborer. But whether it be so or not, he must be a fastidious reader who is hurt by the trisling misrepresentation amidst so finely colored paintings; yet, as Horace says, fista VOLUPTATIS causa sint proxima veris, it is right to preserve truth of representation even in poetry, where the sacrifice of it is not attended with peculiar advantage to the prime purpose of the poet, prodesse delectando.

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#### CHAP. XIII.

Of the Practice of printing emphatic Words in Italics or Capitals. — Utility of it — if not affected and excessive.

T is the practice of many writers to mark with Italics those words which they wish to be particularly noticed by their readers; but they have been censured for it by some who seem to think it an affront to the reader's understanding. The practice has been, like most others, carried to a ridiculous excess; for when almost every word is scored, distinction is nearly as much destroyed as if none had been marked with a note of variety.

But I consider the change of character, when an emphatic word is to be marked, a very convenient and efficacious mode of accentuation. There are no accents appropriated to the purpose of emphasis in the English language, and therefore Italics and Capitals have been used to supply the defect, and have done it with great advantage.

These marks of distinction, as I have hinted before, in order to retain their use, must never be applied but when greatly requisite, otherwise they confound words and passages of little force and moment with those which are truly energetic.

The reader will on most occasions supply the proper accent, and mark the emphasis by the exercise of his own sagacity. But yet there are passages in the best authors where the reasons for emphasis on different words are so evenly balanced, that the reader is at a loss to know which scale preponderates; and different readers; placing accents in different places, understand whole sentences differently. The modern practice of printing the leading words in Italics at once decides and prevents equivocation.

The writing of words, on which the argument depends, or which are worthy of remark either for force or beauty, in capitals, has the effect not only of marking the emphasis, but also of rousing the reader's attention to that which the writer thinks necessary to be attended to in effect-

ing conviction, or in elucidation.

The ancient mode of writing was remarkably deficient in distinction. It often made no separation of sections, chapters, paragraphs; often none between words, as appears from the inscriptions on ancient marbles.

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As therefore the division of works into chapters and paragraphs is a very great improvement, rendering books pleasanter, more intelligible, and more easily retained in memory, so also the recent practice of printing words in italics or capitals, distinctionis aut emphasis gratia, is to be considered as a farther step to improvement, as rendering books more luminous, and consequently more agreeable and useful.

The late author of Hermes carried the practice to an excess bordering on an affectation similar to that of Sterne—in his—dashes—which are proper enough to mark an aposiopesis, or a natural pause, but lose all effect when they occur too frequently, and without necessity.

### CHAP. XIV.

Of living after a Model, fixing upon some good Man to imitate in our Conduct, Behaviour, Studies, Conversation; an easy and probable Way of arriving at Wisdom.

MANY of the rules of rhetoricians contribute little to the improvement of the orator, and serve only to display the professor's subtilty. But the advice which they give on the subject of imitation is truly valuable, as it conduces immediately to facilitate practice. They advise their scholars, after the preparatory learning is acquired, to chuse a

model of style, according to which they may shape their own; and not only the best writers and orators, but also the best painters, sculptors, and architects, have found it the easiest and most infallible mode of acquiring what the Greeks call so, or an habitual ease in the practice of their arts, to follow the sootsteps of some excellent predecessor.

The art of life may derive advantage from rules intended only to facilitate the acquisition or practice of the humbler arts, which administer to pleasure, to pride, or to convenience. Let him who would live well, like him who wishes to write well, chuse a model, whom he may imitate with a judicious and discriminating, not with a blind and servile, imitation.

A caution is necessary, lest the imitation recommended should become an odious species of affected resemblance, lest it should be so close as to destroy all originality, and lest it should degenerate to an apish mimicry.

Simia quam similis, turpissima bestia, nobis!

Such an imitation must be contemptible. Seneca gives a good idea of the sort of resemblance to be sought, when he says, "the imitator of a style should endeavour to be like the original, not with the same exactness as a picture is like the person represented, but as a child resembles the seatures of its parent." Similem esse te volo, quomodo filium, non quomodo imaginem.

The first care is to select a proper person for a pattern, and then to discriminate between the qualities in his character which are suited to our genius, situation, rank in life, and profession, and those which, however admirable in him, would be ill-placed and ridiculous in us. Without this attention, we shall fall into the error of those whom

Decipit exemplar vitiis imitabile;

we shall be affected, and lose our native character, without gaining an adscititious one of equal value.

A judicious man will naturally felect fome person in the same profession or employment, of similar views, and of eminence in the particular walk of life into which himself has entered.

A clergyman, for instance, it is most probable, and commonly most expedient, will imitate a clergyman; a lawyer, a lawyer; a physician, a physician; and so in all other departments of life.

The character which forms the model may be either living or dead. There are many lives of men in all professions written with accuracy, and with a minute detail of particular circumstances. They may be often-better known, and more easily imitated, than living characters, especially by young men, who cannot be much acquainted with the world, at least with eminent persons, in a degree sufficient to know all the requisite circumstances concerning them.

I will descend to particulars. Suppose the young man in orders, and that he fixes upon

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fome eminent character, by which to regulate his private life and his parochial conduct. Suppose that person to be Bishop Wilson or Dr. Hammond, or any others of those many honorable members of the church whose bodies are buried in peace, but whose names live for evermore.

In every fituation of life which appears parallel to theirs, he will ask himself how they would have acted, and he will find an answer by observing how they really did act. Two or three such models will furnish precedents which, with a little adaptation to modern times, will afford a directory for all conduct. Judgment is certainly necessary; and I have already said that a blind imitation of any model whatever is not to be approved.

Some have recommended not only the imitation of a person of excellent character, but the habit of supposing him always present, seeing and hearing us on all occasions. We may thus make him our privy counsellor, ask ourselves what he would say on such a point, what advice he would give, and whether we should be assauch to act as our inclination prompts us in his real presence. Thus he becomes vite dux, & morum magister.

What I have faid of a clergyman's chufing a model may be applied to all other professions, and indeed to all occupations, from the king to the mechanic. A good model once chosen will assist them all in the journey, as a hand-post directs the traveller on a wide waste or forest, or as the lamp from the beacon guides the mariner on the ocean. They must still use their own judgment,

and exert their own efforts, or they may lose their way even in full view of the light-house.

Civil history has always been extolled as the great teacher of wisdom. But its lessons are chiefly political, and kings and statesmen are principally concerned in them. Biography is the species of history best adapted to teach wisdom in private life. There are many lives of English worthies which cannot be attentively read by an ingenuous young man without exciting an ardor of virtue.

But living models may be also very advantageously selected by the aspirant after excellence. The danger is lest the choice should fall on a wrong character. Splendor of rank, riches, honors, station, are too apt to recommend patterns which exhibit only a vicious exemplar, whitened and gilded by the hand of fashion. Envy and prejudice are also prone to add deformity to characters really beautiful. So that the choice of living examples is more difficult than that of the departed.

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But, so long as a good model is chosen, there is little doubt but that the means of arriving at excellence will be facilitated, whether the choice fall on the living, or on those who are out of the reach of envy.

The precept of Quintilian in the art of rhetoric must be observed in life. Diu non nisi optimus quisque, & qui credentem sibi minime fullat, legentus est.

But let not the imitation even of the best auhors or the best men become a plagiarism either in writing or in life.

### CHAP. XV.

A Sunday Exhortation to Scholars—Supposed to be addressed to them by a Preceptor.

AM truly sensible of the important trust reposed in me, and cannot but feel a solicitude to discharge it with propriety. I will not say that the pecuniary emolument arising from it is by any means indifferent to me. No man would facrifice his ease and enter into an anxious employment. without a defire of those rewards which are allotted to industry. And it is equitable that he who is willing to step forwrad and render himself extenfively useful to others should derive such advantages from his exertions as may render his old age easy and respected, or provide for the wants of a rifing family. But I must declare, on the other hand, that the fatisfaction proceeding from a consciousness of performing the duty incumbent on me, and rendering a fervice equivalent to the recompence, fweetens every labor, and gives additional value to the pecuniary compensation.

"You are placed here for two purposes; the improvement of the understanding, and the formation of virtuous principles for the guidance of

your moral conduct.

"Improvement of the understanding is apparently the first object in your entrance at schools but it cannot be doubted but that improvement of the heart is really esteemed by those to whom

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"It is your business to unite these estimable objects, and to suffer your hearts and understandings to vie with each other in the pursuit of excellence.

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"Of these lectures which I have instituted as a laudable method of employing a Sunday evening, the principal purpose is to promote the knowledge and the practice of the Christian religion; and in the performance of this purpose, I shall of necessity be led to recommend the purest system of morality. Ethics, improved and exalted by the Christian religion, become the guides to real wisdom and solid happiness, to which they could never attain when taught only in the schools of heathen philosophy.

"In the religious part of your education, it is not expected that you should be engaged in the profound disquisitions of theology. The plain doctrines of the religion which you have been aught to profess must be explained to you; but the principal business is to open your hearts for the reception of those sentiments and precepts which conduce to the direction of your actions in the employments and engagements of your subsequent life.

"In the first place, I must then remind you of the necessity of reading the Scriptures; that is, of drinking the sacred waters at the fountain.

"But to read the Scriptures with advantage, judgment is necessary; and as judgment at your ge is not mature, you must teck and follow the

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directions of your instructors. At your age the plainest and most perspicuous passages will best deserve and reward your attention. The historical parts of the Old Testament will entertain you, if you confider them only in a claffical view. as valuable passages of ancient history; but I chiefly refer you to the books which more immediately conduce to moral instruction, such as the Proverbs, the Book of Ecclesiastes, the Wisdom of the Son of Sirach, and the admirable Book entitled Ecclefiasticus. I must indeed lament that this fine remain of ancient wifdom is not inferted in the common editions of the Bible.

"The prophetical books will not at present afford you much instruction; because they cannot be understood without a larger share of preparatory learning than you can be supposed to posfess at your age. But I advise you to read several of them for the poetical beauties which they confessedly display. Isaiah abounds with such beauties, and Jeremiah is by no means deficient in them. Many of you have read Mr. Pope's Messiah, and could not but have observed that some of its most pleasing beauties were taken from Isaiah The learned Dr. Lowth has displayed, with great accuracy and tafte, the beauties of facred poetry in the lectures which he read as Professor of Poetry in the University of Oxford.

" If you read the Old Testament with a taste for its beauties, you will accomplish two important purposes at the same time. You will acquire a knowledge of the Holy Bible, which is your level duty; and you will improve your tafte and judgement, which is your business as students in the

ourse of a polite education.

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"The New Testament requires the peculiar attention of every one who professes himself a Christian. But here also judgment is necessary to direct the fludent in the mode of his fludy. To one who has not the requifite share of introfuctory knowledge, the Gospel will appear to contain many difficulties. As you cannot vet ngage in theological fludies, I must recommend t to you to take up the Testament with that lumility which becomes all human creatures, but nore particularly persons so young as you are. and so destitute of all that knowledge which can mable you to form a decifive opinion in divinity. You will do right to pay particular attention to he fermon on the mount, and to that admirable pitome of all moral philosophy, the rule of doing to others as we wish them to do to us. If you pay me obedience to this precept, you will hever hehate in determining what part you Mall act whenever difficulties occur.

"It will however be proper that you should at an early age familiarize to your mind the language of the Scriptures, in all their parts, though ou should not be able fully to comprehend it. You will thus treasure up many useful passages in your memory, which, on many occasions in the course of your lives, may be useful. A very tarly acquaintance with the words of the Old and New Testament, even before any adequate ideas

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of their meaning have been obtained, has been found useful in subsequent life to the professed divine.

revalent neglect of the Holy Scriptures, a neglect which too plainly indicates a faint belief in the doctrines which they contain, and which ough to animate every parent and instructor in the business of insusing religious sentiments and a reverence for the Scriptures while the mind is most susceptible of deep impressions. You, who constitute a part of the rising generation, will exer yourselves in removing an evil which menaces the ruin of the national morals and prosperity. They indeed, who are capable of a sentiment so enlarged as this exhibit a manliness of mind, which is the more honorable to them as it is uncommon a their age.

"In the religious part of your education is would be a disgraceful omission to neglect the catechism. The catechism of the Church of England is concise, yet, as a catechism, sufficiently instructive. It is plain and unadorned, and so that reason the more excellent. I know it has enemies, who complain that it is too short, and that it teaches doctrines which they do not admit or understand. I recommend it to you as a useful though humble guide, and I wish to warn you against that pride of heart which induces some persons to slight it, and from that spirit of censoriousness, which causes in others a dislike of all that contradicts their own peculiar persuasion. Be

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ready to receive valuable instruction from whatever party or sect it may proceed; but, unless
there is some real and solid objection to the mode
in which your fathers have been instructed, I
wish you to adhere to it with a dutiful veneration.

"Archbishop Secker's lectures on the catechism, are very useful explanations. They are plain in the style, and purposely adapted to the understandings of the simple. You will not inspect them for the graces of language, or the figures of rhetoric, but for information in the principles of Christianity.

"From the Scriptures themselves, the catechism, and Secker's lectures, you will derive as much knowledge in the department of religion as you can reasonably be expected to acquire at your school. Let these constitute a soundation, on which you will be constantly making some addition, either theoretical or practical, during the suture course of your lives.

"But all this will avail but little, unless you add your prayers and praises. Make it then a mle never to be violated, to pray night and morning. It is indeed true that in this and other schools it is usual to read prayers at the commencement and at the close of the day; but, I am forry to say, that these are often considered as mere formalities. You will pay attention to these, and you will also repeat other prayers at lying down on your pillow or rising from it.

"You will in vain expect fucces in your sudies unless you implore a bleffing on them from

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heaven: or if you flould be permitted by Providence to make a proficiency in knowledge for the fake of others, you will not derive from your acquifition that degree of happiness which you would otherwise enjoy. You must ask the Giver of every good gift for that most valuable gift of literary improvement.

"You are apt at your age to be thoughtless. You enjoy health and spirits. You are thrangers to the cares of the world. Cheerfulness indeed becomes you; but let me prevail with you when I entreat you to consider the value of time, and the importance of making a good use of it.

"Consider your parents. Form an idea of the anxiety which they feel on your account. You must have observed how eagerly they wish for your improvement. They feel a laudable ambition which prompts them to desire that you may arrive at eminence in whatever profession or employment you may hereafter be engaged by Providence. To them it would be a painful fight to see you contemptible and unsuccessful. But nothing can vindicate you from contempt, or insufe your success so effectually as personal merits or the qualities of a good disposition, adorned with a competent share of human learning and accomplishments.

"Your parents do all that lies in their power to promote your improvement; but, after all, they cannot but know that it remains with your-felves to give efficacy and final good fuccels to their endeavours. The mind is not like a vellel

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into which may be poured any quantity of whatever the possessor chuses to insuse. It is rather like a plant which, by the operation of its own internal powers, imbibes the nutriment afforded by the earth.

"But, not to dwell on fimilies, it is certain that your instructors can serve you only in con-

junction with your own efforts.

"Let me then entreat you to exert yourfelves if you have any regard for your parents, whose happiness entirely depends on your conduct; if you have any regard for your own honor, success, and comfort; if you hope to be useful and respected in society."

# CHAP. XVI. was harden

Of some Self-created Miseries.

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UNDER a feigned name, or anonymously, I can divulge without a blush some errors and missortunes which I should not chuse to acknowledge in my own person, lest my friends should deride me.

From the information of my looking-glass, and the praises of my friends, I was led to conclude at a very early age that I was beautiful. As it is natural to pay the first attention to that on which we chiefly value ourselves, I devoted

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much time and care to the contemplation and improvement of my face. The smallest pimple or redness gave me great uneasiness; but there was one blemish which almost broke my heart. One of my fore-teeth grew irregularly, and had at one corner the appearance of decay. This alone I imagined sufficient to counterbalance the effect of all my other graces. But as I read the pretensions of dentits in their advertisements, my mortification did not yet terminate in despair.

I applied to an operator, who confidently assured me that he could replace my tooth, by an art known only to himself, in such a position as to render my rows of every and pearls, as he was pleased to call them, persectly unparalleled. I submitted to his hand, and he twisted a wire round my teeth, which for six weeks gave me exquisite torment; but the hope of removing the blemish afforded me solace under it. The pain and peculiar diet which I was ordered to pursue, brought on a sever which killed all the roses in my cheeks, and had nearly killed me. The wires were taken out, and my tooth remained nearly in the same situation.

As I had suffered so much in attempting to do violence to nature, I resolved to submit to her in suture with patience; but the little appearance of decay, which I have hinted at before, became a BLACK SPOT, and prognosticated, as the doctor said, an approaching caries. This was terrifying indeed! Any thing on earth was tolerable in comparison with a caries. Nay, I know not

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whether, in the agonies of my mind on the apprehensions of it, I should not have submitted cheerfully to death rather than have lived with a black speck on a front tooth. But hope once more shone upon my bosom. A kind dentist restored my spirits by declaring that he was possessed of an art which would prevent all bad consequences, and continue the beauty of my pearly ornaments, set between rubies, unfullied during life.

The remedy was transplantation. I submitted to extraction with a stoical heroism. A chimney - fweeper, who attended at my fide, parted with his best tooth for a shilling, and it was planted reeking with blood and warm with life, in the focket whence the odious tooth with the black speck had been just drawn. I was now in a state of exultation. I saw that my gums might defy old age and decay, and gloried in the idea of having almost found out the art of rejuvenescence. My triumph was but transient. A tumor and inflammation enfued. The pain I fuffered is not to be described; but I was still a heroine, animated with the idea that the pain was but for a thort time, and that the happiness would be for life.

I became so ill as to be under the necessity of seeking medical advice. Shame prevented me from informing my physician of the cause of my illness. He was at a loss to account for it; but from the appearance was induced to prescribe

large doses of mercury. The disease still continued, and I loft several of my teeth and a great part of my gums and palate. My lips were diftorted, or corroded, in a frightful manner. The physician at last insisted on the necessity of my undergoing what he called a falivation. He faid my life depended upon it. I submitted, and preferved my existence; but how shall I describe what I felt on looking into the glass. Every appearance of old age and deformity. I will leave to your imagination the ideas of horror and grief which tormented my heart. I gave up all pretensions to beauty, as indeed I well might: for my countenance was the picture of every thing disgustful. Think of paleness tinged with a livid yellow, shriveled skin, distorted lips, and toothless gums.

I find upon inquiry that the person whose tooth had been placed in my gums was laboring under a complication of the filthiest of diseases, and that the tooth inoculated them all on me. I have heard that I am not the only victim to such follies and unnatural practices. I underderstand the transplanting of teeth is extremely dangerous, even when the person from whom it is taken is healthy; but it is likely that a healthy and temperate person would esteem himself too much to part with his teeth for money. He must be an abject wretch, and one whose veracity, if he declares himself healthy, can never be safely relied on.

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That my life is spared is a mercy scarcely deferved. I hope to spend it in acquiring a more solid mind and judgment than I possessed, when, from the dictates of vanity, I suffered myself to consent to an unnatural violence, cruel to another and most injurious to myself. It will contribute something to atone for my solly, if by communicating the consequences of it I warn others from its imitation. Adieu.

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IT pleased Providence to give me a strong constitution, and having a life of perfect ease and plenty, I began at the age of eighteen to grow rather plump, not to fay fat and corpulent. Shocking words those! and to avoid their being applied to me, I resolved to have recourse to fuch methods as I had heard were effectually used in reducing the body to a moderate fize. I drank vinegar copiously, and all acids that I could procure. I lived upon vegetables, scarcely tasting animal food. I laced fo tightly, as to squeeze myself into half my natural dimensions; and I sweated myself every day between two feather beds till I was ready to faint. These methods were not unfuccessful. I gradually shrunk to a lady all skin and bone. I felt great complacency in fuccess; but I was little acquainted with the confequences which were shortly to enfue. flate of debility to which I had reduced myfelf,

foon brought on what the physicians called an atrophy. And a most shocking figure I made. I looked in the glass with many a wishful figh after my departed plumpness. I was obliged to call in a physician, who, discovering the cause of my disorder, recommended what he jocosely termed kitchen physic. He gradually led me from milk and eggs to roaft beef, plumb-pudding, port and ale. He fays I was at death's door, and indeed I believe it; for my face in my looking glass looked just like a Death's head sculptured on a tomb-stone. I now laugh and grow fat; and, thank Heaven, am in a fair way of recovering some share of that health which I foolishly destroyed. I hope my example will warn others from falling into fimilar dangers, who may not have strength of constitution sufficient to escape them. It is a fecret that must go no farther; but I am to be married next week to a gentleman of large fortune, and every other qualification requifite to make the flate happy. If I had continued fo thin and ghaftly as I once was, I believe he would as foon have thought of marrying one of the skeletons in Surgeon's Hall as me. Adieu.

Another correspondent informs me that, having pimples in her face, she clandestinely purchased a quack medicine, which she took without advice and without judgment, till at last she brought on a disorder which had nearly proved fatal.

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I have heard many complain of having caught colds, fevers, and a long train of dreadful difeases, by dressing in the fashion on first coming out after a long confinement in their bed-chamber.

Many also complain of nervous weaknesses, occasioned by an abstinence, such as hermits and anachorites hardly ever practised, an abstinence from such kinds and quantities of food as are really necessary to the support of nature, an abstinence proceeding from a desire to preserve their shape, and to perpetuate their youth and beauty, but which causes extreme debility and premature old age.

I wish young ladies to be duly sensible of the value of health as well as of beauty. Beauty indeed is scarcely compatible with ill health; but if it were, it really would be a bad exchange to give up health for beauty. Under the languor of disease, and the torment of pain, many will one day lament that desire of improving their persons which led them in their youth to violate nature, and to weaken the soundations of the whole fabric, while they were endeavouring to decorate the front.

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Of the Profession of a Schoolmaster in Schools of liberal Education.

On croit fottement, qu'il est plus honorable de conduire, en qualité de capitaine, une troupe d'ouvriers, ou de paysans qu'on nomme foldats, que de commander à de jeunes seigneurs, & de leur former le cœur & l'esprit.

As nothing contributes more to the encouragement and increase of excellence in a profession than the honor bestowed upon it, and the esteem in which it is held by the world; it is an useful and laudable effort which some benevolent writers have made to raise some employments of a most important use from the contempt into which they have unfortunately fallen.

Every one is ready to allow the importance of education, yet few entertain a due respect for the profession which is to administer it. The world is governed by names; and with the word Pedagogue has been associated the idea of a pedant, a mere plodder, a petty tyrant, a gerundgrinder, and a bum-brusher.

But as the profession is not only in the very first degree useful to society, but attended with peculiar hardships and difficulties, it deserves the recompence and alleviation of esteem. The schoolmaster's employment has been compared to the punishment inflicted on the Danaides and on Sysiphus. His labor knows no end; for supposing one set of scholars at one time to be attentive and to improve, yet they are succeeded soon after by new scholars, and the whole work is to be recommenced.

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He languishes over the repetition of rules and precepts, which have nothing amusing to his fancy, or improving to his understanding. He goes his round like the mill horse, and his ears ring with cases, declensions, genders, conjugations, Propria que maribus, and As in presenti.

Occidit miseros crambe repetita magistros.

"Quid injucundissimum in schola mihi visum st., satebor: illam eadem pensa retractandi, eosdemque vicies vel tricies scriptorum errores corrigenda necessitatem."

He is conversant with those who continue in his company unwillingly, and are impatient to be gone; among the petulant, the peevish, the idle, the inattentive, the ungrateful, and the refractory.

"Quam ingratus labor, totos dies versari inter pueros, inter invitos plerumque, & subfiriclis veluti auriculis horam, quæ se carcere emittat, expectantes; inter petulantes morosos, pigros, reluctantes disciplinæ!"

GESNER. He inhales dust and impure air, and his ears are never relieved from noise. His patience and temper are continually put to trial: he hears about him an instrument of torture, and is frequently obliged to inslict punishment with the severity of an executioner.

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If he spare the rod, he must be frequently busied in reprimanding, admonishing, remonstrating, and advising those who hate him for his pains; and, if they can have no other revenge, delight in giving uneasiness, by teasing the temper of their best friend, their softer father. Few occupations exercise the temper, or tend more to spoil it, than that of a schoolmaster.

He is liable to infult and affronting behaviour from the senior boys, who are but too apt to resent with rancorous virulence the exercise of that discipline on themselves, which they at the same time have sense enough to know is no more than

the master's duty.

He is exposed to continual misrepresentation. The tongue of every boy in his school, however filly or malicious, has a tale to tell concerning his mistakes, his mismanagement, his severity, his partiality, his parsimony. Himself and his family are painted in the blackest colors which malice can invent, and infantine inexperience conceive.

The master is usually blamed for the faults of nature. A boy is stupid or idle, and learns nothing. He is removed; the master loses his scholar and the emoluments attending him; but that

that is not sufficient, he loses something of his peace and his character: for the boy is removed in ill humor. The parents and friends cannot bear that an imputation should fall on the boy; and therefore the whole load of censure, aggravated with a thousand falshoods, is laid on the master's negligence or inability.

If he ventures to vindicate himself, he is under the necessity of laying the blame on the boy, which his generosity will often not permit; or if a regard to himself and justice compels him to speak, the offence already given is aggravated beyond all bounds, and both the boy and his sriends become implacable enemies for life.

"Illud in primis ægre ferebam, fi cum boni
me viri officio functum esse putarem, expostulatum venirent mecum & questum injuriam ii,
quorum me liberis optime consuluisse, mihi
constabat."
GESNER.

These are only a few among the many evils which torment a profession highly useful, and even necessary to the existence of society. It must be confessed that in some cases there are the alleviations of lucre. It must be confessed that the world is not so bad as not to surnish many boys of a docile and amiable disposition, and many parents who are grateful and candid. But still there are sew employments in life attended with more irksome labor, more liable to ill usage, and less well rewarded by those whom it serves, than that of the schoolmaster.

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It is, I faid, in some cases lucrative; but it should be remembered, that the lucre, when it is considerable, usually arises from the boarding and lodging of pupils in the house, and not from the business of instruction and the labor of a school. And where the pupils are lodged and boarded in the house, the superintendent's trouble is tenfold greater, and the ill-usage to which he is

exposed not to be described by language.

The caprice and ill-humor of many boys is fuch as is never to be fatisfied. As they know little of the true nature of things on one hand, so on the other they are prone to judge of them with precipitancy. As they have not yet selt the ill usage of the world, so they want that sort of sympathy for others which experience only can teach. They censure all who are concerned with them without judgment and without mercy. They delight in doing mischief and injuries for diversion; and, upon the whole, the superintendent of a number of boys in his own house has a task something like that of a keeper of a mad-house, a gaol, or a collection of wild beasts.

Yet ingenious and learned men sometimes submit to this task voluntarily. They certainly do, and upon the principle of chusing the least of two evils; for it is better than to starve, and to involve a family in all the evils of poverty.

Want is the fcorn of every wealthy fool. And wit in rags is turn'd to ridicule.

Hard necessity forces them to submit to the yoke, and when their shoulders have become galled till they are callous, they bear it with a patient insensibility.

Yet if we take our ideas of the business of the instructor from the poet, what can be more

pleafurable?

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Delightful task! to rear the tender thought, To teach the young idea how to shoot, To pour the fresh instruction o'er the mind, To breathe the enlivening spirit, and to six The generous purpose in the glowing breast; Oh speak the joy!——

If there were no perversenes, obstinacy, ingratitude, and stupidity, the task might, to a benevolent heart, be delightful. There is something truly agreeable in assisting the efforts of a youthful mind which is at once truly ingenious and ingenuous. And certainly many virtues may be advantageously exercised in bearing with ill usage and doing good to those who hate and despise you.

"Iam vero parum mihi non dicam generosus fed humanus videtur cui non maximam volup"tatem adserat ingens quæ in schola offertur, bene faciendi occasio. Ducuntur in scholas k fidei pæceptorum committuntur parvi homines, rerum omnium imperiti & rudes, ad vitia omnia proclives. Quod majus præstari vel ipsis, vel parentibus ipsorum & cognatis, vel rei publicæ adeo, benesicium potest, quam

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"fi rudibus animis ea instillentur, unde pro stu"pidis, prudentes; pro mutis, infantibus certe,
"facundi; pro malitiosis & turpibus benesic
"fiant & honesti; pro impiis denique, Chris
"tiani? Si doctorum opera fiant boni viri, qu
"& sinis superesse rebus, & præsidio esse sui
familiis, & ornare rem publicam, pro captu
quisque suo, possint? Equidem liquido con
"firmare possum, hac me vel sola cogitatione
"fæpe abstersisse, quæ offerebantur, molestias
"fatis compensatos labores judicasse meos, si ve
"ad unum alterumque ille fructus, quem mode
dixi, perveniret."

GESNER.

It is a fine opportunity of serving human nature and one's country, and I admire the philan thropy of those who, from such pure motives are influenced to undergo labors so severe, contumelies so insulting, slanders so unjust, ingratitude so base. I fear the number is small

vix funt totidem quot
Thebarum portæ vel divitis oftia Nili.

The greater part submit to the labor with the common stimulus of human exertion, the hop of gain; and when it is considered that parent purchase not only ease and exemption from the toil of instruction and the trouble of their children's ill humor, not only accomplishments useful and ornamental, but also food, accommodations, and habitation for their offspring, the

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gain of the masters should not be considered as earned too easily. If the masters acquit themselves well in an undertaking so arduous, they are justly entitled not only to profit but to honor.

If I should be asked, to what purpose are these observations on the misery of schoolmasters, I should answer, that they are intended to vindicate from contempt an order of men at once useful and oppressed; to induce parents to become more candid and considerate in their behaviour to them, and to persuade masters themselves, actuated by a due sense of their own value in society, to scorn that meanness, submission, and obsequiousness, which invites, and almost justifies contempt.

It unfortunately happens that many masters exhibit a servility of manners which, while it statters the weak parent, disgraces the profession. Many purse - proud parents are too apt to consider all whom they pay as servants, and to require an obsequiousness in the instructors of their children incompatible with the spirit of liberal man worthy to superintend a liberal education. They demand a slavish disposition in him whom they wish to teach their children liberality both by precept and example. Men of sense and liberal minds cannot submit patiently. Others occupy their place, and succeed by adulation and by the mean arts of pleasing; and thus is the profession degraded,

and education becomes, instead of a fine philosophical preparation for the conduct of life, a mere mechanical skill in writing, reading, casting accounts, dancing, and siddling. And thus it must be while masters are obliged to attend more to pleasing the parent's vanity, and submitting to his pride, than to serving the pupil in the rugged path of an honest discipline.

## BOOK THE NINTH.

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#### CHAP. I.

Of the Inferiority of modern to ancient Music, with respect to its Effect on the human Mind.

F a general ardor of a whole people in the purfuit of excellence be likely to obtain it in its highest degree, it might reasonably be expected that the English nation should at this time be singularly distinguished for a skill in music. The musical mania, if it may be so called, has dissused itself from the court to the cottage, from the orchestra of royal theatres to the rustics in the gallery of a country church. As Juvenal said of the Greeks of his time who migrated to Rome for interest, that it was a nation of comedians, we may say the English are a nation of musicians.

But has this general ardor produced that supendous unexampled excellence which might have been expected? I allow the effect only to be an adequate criterion of that excellence. And what is the usual effect of a concert? It is in general an admiration of the performers, of the skill in execution, the volubility of fingers, the quickness of the eye, and the delicacy of the ear. But how are the passions affected? Look round the room and see the index of the passions, the eyes and

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the countenances of the audience. Smiles and complacent looks abound; but there are no indications of those sudden transitions of violent emotion which music is said to have charms sufficient to excite. A few may sometimes appear affected; but there is reason to suspect that it is too often an affectation, in a sense not the most laudable or amiable.

Among the ancients the effects of music are said to have been almost miraculous. The celebrated Ode of Dryden has made every one acquainted with the magic power of Timotheus over the emotions of the human heart. And all who have read any thing of ancient history must have remarked the wonderful effects attributed to the musical instrument in the hand of a master.

Among a hundred other stories which evince the power of music, I recollect the following: Pythagoras was once likely to be troubled by a company of young men inflamed with wine, and petulant with the natural insolence of youthful levity. The philosopher wished to repress their turbulence; but forbore to address them in the language of philosophy, which they would either not have attended to, or have treated with deri-He faid nothing; but ordered the musician to play a grave majestic tune, of the Doric style. The effect was powerful and inftantaneous. young men were brought to their fober fenses, were ashamed of their wanton behaviour, and with one accord tore off the chaplets of flowers with which they had decorated their temples in the

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hour of convivial gaiety. They liftened to the philosopher. Their hearts were opened to instruction by music, and the powerful impression being well-timed, produced in them a permanent reformation.

How defirable is it to revive the mufic of Pythagoras! How concife a method of philosophizing to the purpose! What sermon or moral lecture would have produced a similar effect?

But nothing of this kind was ever effected by the most successful efforts of modern music. Let us suppose a case somewhat similar to the preceding. Let us imagine a number of intoxicated rakes entering the theatre with a professed intention to cause a riot. Such a case has often been real. The music in the orchestra has done all that it could do to footh the growing rage; but it was as impotent and contemptible as a pistol against a battery. It would be a fine thing for the proprietors if a tune or two could fave the benches, and the fiddlers preclude the carpenters. But Timotheus and the Doric strains are no more; yet surely in fo general a fludy of mufic it might be expected that fomething of their perfection might be revived.

"That the music of the ancients," says Jeremy Collier, "could command farther than the mo"dern, is past dispute. Whether they were masters
"of a greater compass of notes, or knew the secret
"of varying them more artificially; whether they
"adjusted the intervals of silence more exactly, had
"their hands or their voices further improved,
"or their instruments better contrived; whether

"they had a deeper infight into the philosophy of nature, or understood the laws of the union

of the foul and body more thoroughly; and thence were enabled to touch the passions.

ftrengthen the sense, or prepare the medium

with greater advantage; whether they excelled

" us in all, or in how many of these ways, is not fo clear: however this is certain, that our im-

or provements in this kind are little better than

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" alehouse crowds with respect to theirs."

I must leave it to the Burneys and Bateses of the age to determine to what cause the little effect of music on the passions is to be ascribed. In reviving and performing the works of Handel they have done much towards vindicating the declining honors of impassioned music. But still the commanding effect recorded by antiquity seems to remain a grand desideratum.

I profess to consider the subject not as a musician, but as a moralist; in which character I cannot help wishing to find that fort of music cultivated which possesses an empire over the heart, and which, like oil poured on the troubled waves of the sea, can sooth the tumultuous passions to tranquillity. I wish to see the musician who not only pleases my ear by his sounds, and delights my eye by his legerdemain, but who, in the words of Horace, irritat, mulcet, enrages or stills my emotions at his discretion. I wish to hear musical Shakspeares and Miltons touch the lyre, or inspire the tube.

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I should have ventured to conclude, from the universal application to music, from the perfection of the instruments, and the ingenuity of the compositions, that the art is at this time arrived at its ultimate excellence. It is not easy to conceive that much more can be done; and I am very doubtful whether the ancients had equal excellence in theory or in execution. Yet, after all, when I consider the effect, I am compelled, however reluctantly, to deplore the great inferiority of the modern to ancient music. As I am no artist on the pipe or on the lyre, I can only suspect that the defect arises from the want of simplicity. It may not, after all, be unjust to suspect that the accounts handed down of the stupendous effects of mufic among the Greeks are exaggerated by Grecia mendax, or that disposition of ancient Greece to fiction, which gave rife to the nonfense of mythology.

### CHAP. II.

Of ludicrous Prints,

Animum pictura pascis.

VIRG.

Poison may be converted into medicine; and ridicule, which, when directed against morality and religion, operates like a pestilence, may be used to expose vice and folly with peculiar efficacy.

The mode of ridiculing by prints has some advantages over that by writing and argument. Its effect is inftantaneous; and they who cannot read, or have not sense enough to comprehend a refined piece of raillery, are able to see and receive a very powerful impression from a good caricatura.

The lower classes in London, it may be supposed, have not time, inclination, or ability, to read much, but their minds are filled with ideas, not only by the multitude of occurrences. but also by the prints which are obtruded on their notice in the windows of shops conspicuously situated in the most frequented streets. And I believe they often receive impressions either favorable or unfavorable to their honefty and happiness as they loiter at a window with a burden on their backs, and gape, unmindful of their toil, at the comical production of the ingenious defigner. Every benevolent man must wish that whatever representations have a tendency to corrupt and mislead them might be kept out of fight, and only fuch exhibited in the window as may divert them innocently, or convey some useful instruction. I fay nothing on the subject of indecent prints at present, as every one must acknowledge that they infuse a poison, the bad effects of which none can trace to their ultimate malignity.

But it appears to me that the exhibition of the first magistrate, and of great statesmen, in caricatura must contribute to diminish or destroy that reverence which is always due to legal authority and established rank, and which is confessedly

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conducive to the most valuable ends of human The virulence of party helitates not to represent royalty itself in situations which must render it contemptible in the eyes of kennel-rakers, shoe-blackers, chimney-sweepers, and beggars. Their contempt, it will be faid, is of little confequence, and yet these personages made their power felt in the memorable month of June 1780; and riot and disorder are greatly promoted by emancipating them from all reverence for their superiors; and how can they respect the subordinate dignities who are taught to defile the fountain of honor, and to malign the author of all civil dignity? Besides, the effect is by no means confined to their order. The contempt must have been diffused through the higher and middle ranks before it descended to them, and there is great reason to believe that the turbulent opposition to authority which has difgraced the present reign. originated and grew from the contempt thrown on the higher orders by various methods, and among others, by ludicrous representation on the copper plate.

Our laws have been careful of the reputation of the subject, and libels cannot be published without the peril of a prosecution. But the framers of the laws did not perhaps foresee, that the engraver as well as the writer might be guilty of defamation, and would deserve to be restrained by the terrors and the penalties of legal control. Our love of liberty is so ardent, that, like other violent passions, it overshoots its mark, and loses

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the object at which it aimed. Else a practice which infringes on private liberty more than any act of any king in this country, could not be suffered to prevail without restraint, and with triumphant impunity. What can savour more of the oppression of wanton tyranny than not to permit a man to be ugly in his person without exhibiting him as a spectacle, as a laughing-stock in the streets of the great city? Is a man to be put to shame, to stand as it were in the pillory, the mark of scorn to point her singer at, because nature has given him a long nose, a protuberant belly, or a

gouty leg?

Indeed, of all fatire, none is so ungenerous as that which reflects on personal deformity, one of the principal of the Ta our so' year, the things which are not in our own power, and for which we are often no more accountable than for bad weather; pestilential blasts, or inundations. But the inventors of caricaturas are not contented with representing the deformity as it really exists, but glory in their ability to add to diffortion, and render an irregularity or defect, which would pass unnoticed, eminently and ridiculously conspicuous. A man of sense and fortitude, it will be faid, may despise a contempt which arises from circumstances, for which he cannot be blamed; but is the very person who urges this possessed of fuch fense, and such fortitude, as to despise any kind of ridicule which will adhere to him as a stigma of reproach? With all our pretensions to wisdom, there are none but those who have loft

their fensibility who can patiently bear to become objects of public derision either for singularities of the mind or the body.

The practice of exhibiting all persons of confequence in caricatura may therefore not only injure the public, by diminishing the respect due to official authority, but cruelly invade the peace of families, and distress the bosom of an unossending individual. It deserves therefore to be reprobated by all good and thinking men, who are unwilling to facrifice, for the sake of a laugh, public

welfare and private tranquillity.

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Ridicule has been always supposed peculiarly injurious, as it is confessedly indecent, in the affairs of religion. I believe wisdom will always be justified by her children, and that Christianity is founded on a rock fo firmly, that the gates of hell hall not prevail against it; but yet; I am convinced, that to treat its ministers or ordinances with contempt may do it great injury among the lower orders and weak minds, who will be thus led to despise what cannot be despised with safety. There are few subjects which the defigners of ludicrous prints take more delight in than to represent clergymen in a laughable fituation and figure. I mention one instance of a print, which would hardly deferve notice if it had not become popular among the vulgar. The Vicar and Moles is often hung up on the walls of the farm-house, where the clergyman used to be reverenced as a faint, and confequently was able to do great good; but is it to be supposed that this reverence will not be diminished among the children at least, who from their insancy are accustomed to behold the parson as an object of derision, a glutton, and a drunkard?

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Any mode of affording innocent diversion, of exciting mirth without giving pain, is not only allowable, but desirable in a world abounding with evil, and in a state of existence which is of necessity burdened with care. But all human things require boundaries,

Quos ultra citraque nequit consistere rectum.

The genius of a Hogarth is worthy of admiration as an excellence, and worthy of honor as capable of conveying great good to fociety. And indeed, it must be acknowledged, that Hogarth finely moralized his pencil. His imitators have not reached his excellence in representation, and they have scarcely aimed at his morality.

Some late defigners in caricatura have great merit; and if they would confine their ridicule to vice and villany, they would add to the praise which is due to them as men of skill and genius, that which is superior, the praise of benevolence, and the merit of doing good in their generation.

Many may be disposed to consider the ludicrous prints as trifles; but apparent trifles are acknowledged by all wise men to lead to serious evils, and ought therefore to be carefully suppressed while they continue trifles, and while the suppression is consequently practicable. Every good member of society must acknowledge the value of decency,

decency, good order, public tranquillity, and private security; and every sensible and observing man may observe, that all these may be destroyed by the libels of the pencil. No one knows whose turn it may be to suffer next, and it is therefore the interest of all, even of the perpetrators of the mischief themselves, to discourage the prevalence of wanton assassing.

#### CHAP. III.

One or two Sketches drawn at a Watering-place.

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AM just arrived from one of those places of fashionable resort which are known by the ludicrous name of Watering-places. I always go to them rather for the sake of observing men and manuers than for my health; and as my philosophy is more like that of Democritus than that of Heraclitus, I have found and embraced several occasions for hearty laughter.

There is indeed in most places folly and vanity enough to entertain a Democritian; but a watering-place may be called, in the language of good old Bunyan, Vanity Fair. Methinks I see, with the eyes of imagination, a glittering idol set up in every one of them, like Nebuchadnezzar's image, and all the votaries falling prostrate before it, and

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worshipping with as much ardor of devotion as pilgrims kneeled at the shrine of a martyr.

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I drew one or two portraits, or rather hafty fketches, for my amusement, which are much at your service if they can contribute to divert you in your Winter Evenings. I must premise, that if your readers make personal application, it is a hundred to one but they will be mistaken. I only mention what I saw in the space of three mornings, not being able to spend much time from home.

Counsellor Confidant came upon the public parade with a newspaper in his left hand, and a glass for short-fighted eyes in his right. He waddled along in a careless mood for about five minutes, and if any new face appeared, he contemplated it steadily, then turned away abruptly if he thought it belonged not to a person of fashion, with an air of contempt, and with a feverity of countenance which would induce you to suppose that he had just taken a sip of verjuice. He seems angry with himself for having troubled himself to take notice of fuch a reptile. His airs and motions are uneafy till he meets a titled lady or gentleman, when he calls out with a voice that might he heard half a mile off, and with an air of affected joy and familiarity - " Pray, my Lord, or my Lady, what " fort of a ball had you last night? Fame has " reported that you were there; and I should

" have made a point of being there too, if I had

" had an idea that you would have honored it with your company." Without waiting for an

answer, he goes on, in a strain of vociferation loud enough to drown all other voices - "Ha! " ha! he! - Have you feen the paper this morn-" ing - Here is an excellent stroke at Dr. Pret-" tyman. If you will give me leave I will read "it." He then begun to read with an affected air and tone, learned from the theatres, or the lecturers on the art of speaking, detaining his hearers, who displayed evident marks of inattention, except indeed that they affectedly laughed at due intervals, for the double purpose, of show-

ing their politeness and their teeth.

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This man may have much merit, but his evident consciousness of it, if he has it, is disgustful, and if he has it not, his affectation is feriously reprehenfible. He feems to think himself a Colossus. and that others have nothing to do but to look up to him and admire. I fingled him out, as he was the first that occurred on the one morning. when I fat on a bench with my black lead-pencil on purpose to sketch manners and characters; but I afterwards faw many more who affumed airs of superiority, and thought themselves, and were shought by many others, very clever, and of great consequence, because they swaggered up and down, and talked immoderately loud and fast, with an appearance of fetting all others at defiance, or confidering them as non-entities, at the same time that they in fact anxiously solicited their notice.

The great object I found was to display the graces of the person and the airs of gentility. Almost every one came on the parade professing a great regard for all his acquaintance, though it was evident that every word and artitude was meant

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to attract regard and raise admiration.

Lady Smirk entered with a large party, who had agreed to raffle for a fet of books elegantly bound. "The books," faid she, in a voice which would have ferved to have responded in a chant with Counsellor Confidant at the distance of the Royal Exchange to St. Paul's, "are great favorites " of mine. They are the works of Bacon and "Locke. It is not fo much the matter of Bacon " which I admire, as the language, which is ini-" mitably delicate and refined. And as to Locke, " have you read his Essay on Understanding? Ah, " my dear, if you have not, you have a pleasure " to come which I envy you. I think myself " under great obligations to Locke. To him I " am indebted for accuracy and discrimination " of thought, and I really think no woman can " be completely accomplished without having " read his Effay; and then he is fo fentimental!"

This speech, accompanied with that peculiar grimace which distinguishes persons who affect fashion, excited a general admiration; but to show the universality of her talents, my lady, without any reply, and without any form of transition, descanted for half an hour on the last night ball and the news of the day, with equal eloquence and loudness. After she had gained the attention of every body, which was the principal object in view, she stept into her carriage and drove away; not before she had written her name

at the head of the lift of rafflers which hung in the bookfeller's window. To write the name there at all I found was an object of ambition, but to fland at the head of the lift was a glory not rashly to be declined by any of those who profess themselves votaries of fashion, and make an annual

pilgrimage to her shrine.

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The vanity of enrolling a name, in order to become illustrious, in the raffle-book or paper exposed to public view, I found very general; but it is, like many other vanities, productive of advantage to the traders, as it enables them to ged rid of some commodity, not very vendible, with confiderable advantage, and also brings cuftomers to their shop, who, having for the most part more money than wit, usually verify on those occasions the old saying concerning the facility with which a fool and his money are separated. Not but there are many exceptions to this rule; for it is observable in the present times, that fashion, being very much attached to self, has found out the value of parlimony; and I have heard a complaint among the dealers in small wares # these places, that people of fashion spend so much in London, from the necessity of making a igure, that the annual retreat to the wateringplace, is often formed on the fystem of the meanest economy.

But it is certain, that no method of conquerng avarice in people of fashion is so successful, as ttacking it with the affiftance of the auxiliary anity. The persons whose interest is concerned at public places are well acquainted with this truth, and the subscription-books are always lest open to public view; a circumstance which induces many to put down their guinea, who would otherwise prefer the retention of it in the silken purse.

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If I were to describe half the laughable attempts to obtain distinction among the frequenters of these places, I should fill a longer time than you usually allow to these papers in your Winter Evenings. They are laughable, but innocent enough in general, and therefore scarcely deserve severe censure.

Then why do you expose them to derision? inquires the objector. I answer, that they deferve derision, though they might escape the lash of serious satire. They arise from a soible only; yet they produce a behaviour contemptuous of others, however virtuous or skilful, who have not the cant language, and the capricious modes of dressing, articulating, and moving, which from time to time are established by an empress, whose throne is erected by folly and supported by pride

But in the particular instances of insolence and affectation which I have above described, there was something not only ridiculous, but extremely culpable; as I have since been informed by persons who were at the watering-place with the personages, and who knew their characters, and their family, and other connexions.

Counsellor Confidant, at the time he was figur ing away at the public place, had a wife with his

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five children, and a mistress with four, who were barely supported with necessaries, and have fallen to such a state of poverty since his elopement to France, that the legitimate children are obliged to be supported by the contribution of a few relations of his wife, and the illegitimate are actually come upon the parish, and are now in the workhouse, except the eldest, who was last week bound apprentice, at the age of five, to a chimney-sweeper for sourteen years.

Lady Smirk led the ton, and was as gay as vice can be. All who approached her confidered her as the model of fashionable life, and were happy to catch her graces, as the moon seems to glory in shining with light borrowed from the sun. Who would have thought, in the mean time, that the baronet, her husband, was obliged to live in want and obscurity, and with an assumed name, in order to avoid his creditors, and that two of his sons, unable to bear want and disgrace, and at the same time unqualished for any trade or profession, had, at the very time at which her ladyship shone with such brilliancy, taken the rash step of entering as soldiers in the India Company's service, and were now on their voyage.

It is certainly a great misfortune to contract fuch a taste and veneration for fashionable life, as to facrifice all virtue, and all that ought to be dear in domestic life, to the pleasure of being admired in public, or of having the envied character of a man or woman of fashion. I am no enemy to fashionable manners while they are innocent.

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and reasonable. But I must ever lament the vice and misery which an ardent attachment to fashion and the follies of public places produces among those who have not fortune to supply the unavoidable expenses attending it, and sense and principle enough to resist the temptations which it occasions. Extreme vanity and pride are justly ridiculed; but they ought to be detested when they lead to bankruptcy and dishonesty, and to the violation of all the real decencies and natural affections of a virtuous life.

Your's, &c.

PAMPHILUS,

## Assemble to CHAP. IV.

Of the Preference of the Idiomatic Style and old English Phraseology to the Derivative or Exotic.

THE idioms of the English language were formed at a time when elegance of taste was neither known nor desired, when learning stept in the long night of ignorance which overspread all the countries of Europe, and when men were satisfied with expressing their wants without an idea of the ornaments of studied language. They therefore who expect to find the old idioms elegant, expect without reason. The idioms are indeed often strongly expressive, but they are for the most

part Gothie in found, and ungrammatical in construction.

And yet there are readers and talkers who affirm that they prefer the old and native idioms to all the innovations which have been imported from Greece and Rome. They do not like to fee the English phrase fashioned after the manner of the politest languages which the world ever yet produced. Instead of complaining, I should think they might rejoice, like the gardener when he fees the golden pippin grafted on the crab, and the wild flock blush with honors not its own.

It may be worth while to confider a few phrases of the true old English idiom, and compare them with those of writers who are accused of writing in a new-fangled ftyle. I shall felect my instances from Sir Roger L'Estrange, an author whom no one will accuse of spoiling his native language with exotic elegance. He was, I believe, one of the mob of gentlemen who, in the reign of a voluptuous monarch, wrote with eafe, and was efteemed in his day a fine writer, and a reformer of the English language.

Some of his choicest phrases, as Gordon justly fays, are the following:

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" Between hawk and buzzard; clawed him (I " suppose for cloyed) with kindness; alert and " frifky; guzzling down tipple; would not keep " touch; a queer putt; lay curfed hard upon " their gizzard; cram his gut; conceited noddy; " old chuff." Phrases, as Gordon observes, picked up in the street from apprentices and

porters, than which nothing can be more low and nauseous.

I will add a few more native graces of the language as they occurred to me on a transient in-

spection of Sir Roger L'Estrange's Aesop.

"Set his chops a watering; curry favor; spoke him fair; all at their wit's end; one and all; nick the opportunity; the fox had a fetch which he saw would not sadge; the whelps sell a howling; setting people together by the ears; put to a pinch for provisions; the sheep went first to pot; it stuck in his stomach; they came thick and threefold; to run a-head; took it in dudgeon; cheek by joul; as things go now-addays; the tory took him in the crown; pluck up a good heart; fell tooth and nail upon him, &c."

These phrases occurred in the research of a few minutes, and I believe it would be easy to add hundreds to their number; but it would be like selecting a nosegay of Dandelions. I therefore take leave of Sir Roger, fully acquitting him, in the critical court, of the high crime and misdemeanor of corrupting the English language, by neglecting the native elegances, and introducing Latinisms in their place.

It is common to fay, in the conversation of those who cannot be suspected of adulterating English with Latin, "It makes no odds," which I think is sufficiently idiomatic. But I must take the liberty of asking the lovers of idiomatic elegance, whether the phrase is better than "it

"makes no difference." Yet difference certainly does come from differentia; and those who use that phrase must plead guilty.

When necessity is fignified, many writers and speakers in the idiomatic style chuse to say, " it " must needs be so," or " I must needs do this " or that;" but can any person of taste like this phrase with the little mean monosyllable "needs" in it better than when it is omitted?

The following letters will perhaps represent the difference of the idiomatic and derivative styles in their true light. The first is written in the manner of Sir Roger L'Estrange, and the other, containing the same matter, in that which is esteemed a deviation from the true old English, by a commixture of Latin phraseology.

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If it makes no odds to you, I shall nick the opportunity of beating up your quarters next week, if so be I can get a cast in our old chust's buggy. I must needs be with you then, so will try to curry favor with him. He did promise me, but I do not know whether he will keep touch or no. He's a queer putt; but I will claw him with kindness, and when he has crammed his gut, and guzzled down some of my tipple (for which I know his chops water), I dare swear I shall bring it to bear. Is he don't come to, I shall lay cursed hard upon his gizzard. If, however, I should be put to a pinch.

I have a month's mind to trudge it upon ten toes. I take it you're another guess fort of a man than to take huff, if in case I should be baulked. I'll be as good as my word, so no more at present from.

Your's, &c.

OLD ENGLISH.

Such would be the epiftle of Sir Roger L'Eftrange. Let us now put the nonfense into newfungled language.

## SIR,

IF it is as convenient to you to receive me next week as at any other time, I will embrace the opportunity of paying you a vifit, provided I can be conveyed in our old friend's fingle horse chaise. I must of necessity be with you, and will therefore endeavour to ingratiate myself with him. He did indeed promife to accommodate me with his vehicle, but I am not certain whether or not he will perform his promife. He is a fingular mortal; but I will overcome him with kindness; and when once he shall have gratified his appetite with a good dinner, and with some of my wine, for which I know he has a great inclination, I doubt not but I shall accomplish my purpose. If be should not comply with my request, I shall resent the refusal severely. If I should be reduced to the necessity, I shall not hesitate to walk. I am of opinion that you are not of a difposition to be offended if my intention should be frustrated; but I will perform my promise, if possible. I add no more, than that I am,

Your's , &c.

NEOTERICUS.

· There is certainly an idiomatic diction not fo vulgar as the specimen which I have exhibited, and there is also a derivative or exotic fuller of polyfyllabic and affected vocables. The excess of either, like all other excesses, becomes culpable and ridiculous. Yet I cannot but think that the derivative style, when used in moderation. and mingled duly with the more elegant phrases of the idiomatic, is an improvement of our language, and greatly to be preferred to a flyle confifting folely of Saxon monofyllables and phrases which, though certainly fanctioned by long use, and a kind of prescription, are yet as Johnson very properly terms them, colloquial barbarisms. They have been so long in the mouths of the vulgar, that they have contracted pollution.

Such barbarisms are characteristic and proper in doggrel and all kinds of burlesque composition; but serious and solemn subjects appear in them no less absurd than a judge, an archbishop, or a king would seem in the dress of a harlequin, or the dirty coat and leathern apron of a blacksmith.

Every English reader criticizes the style of Johnson, and many condemn it entirely as not

being truly English. He ventured, as became him in the character of a lexicographer and an improver of the English language, to enrich his style by expressing his solid sense in an elevated phraseology borrowed from the Latin. And I think posterity will do him the justice to acknowledge, that he improved the language, not only by his dictionary, but also by his popular essays.

It feems probable, that the more the language is divested of its northern and Gothic sounds by the gradual commixture of words and modes of expression derived from polished nations, whose language is confessedly excellent, the more capable it will be of arriving at that classical elegance, which has made the best authors in Latin and Greek the luminaries and the delight of that part of the human race who are happy enough to have been born in a civilized country, and improved by a comprehensive education.

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#### CHAP. V.

Of Supporting a Character of profound Erudition and Superior Judgment without giving any Proof of either, by mere Mysleriousness of Manner, by Supercilious Silence, and other Artifices.

HERE is a fort of persons in the world too indolent to study, and perhaps too deficient in parts to make any great improvement, who yet fee the advantage of a literary reputation, and assume the airs of decisive critics, without having ever produced any certificate of their qualification. It does not appear that they read much, and it is probable that they have written little; it is certain that they are very shy of producing what they know to public view, either in their own pulpits, or any where elfe. Their character is entirely supported by artifice and caution; it often deceives those who know not how to difflinguish gilding from gold; it shines with particular fplendor among the vulgar, who commonly affociate knowledge with a great wig, a precife air, a grave countenance, and the robes of a profession or office.

The possession of a good library, or at least of a numerous collection of well gilt folios, gives to many the confidence and the credit of learning, especially when the possession has read enough of the gilt letters on the back to be able to talk of

them fluently whenever he is in company with the ignorant and superficial. If you walk into the library, or, as it is now called, the bookroom of one of these pretenders, you see the ranks in the utmost order, and not a book misplaced, except perhaps a Polyglot lying open on the reading table. If you wish to see the place which the student really devotes to contemplation, you must enter his dressing-room. It is there that he practises gnothi seaution, or the rule of studying himself, there he inspects the mirror, and indulges himself in the most plea-

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Preciseness of dress and address, and great caution in all they fay, is a principal artifice in passing for men of erudition. Thus if the subject is literary, they are by no means eager to speak their opinion, unless indeed the company is known by them to be unqualified to judge; but content themselves with a reserve which excites respect, and gives an air of dignity. The owl looks grave, and passes for the bird of wisdom. The utmost length they will venture to go among men of fense and knowledge, is to make grimaces, to lift up the eye-brows, corrugate the nose, shrug the shoulders, turn up their hands and eyes, or walk off with an air of fastidious contempt. The company give them credit for superior judgment, and doubt not, if they had thought it worth their while to open before fuch inconfiderable hearers as themselves, or on topics which to them must appear trifling, they would

would have communicated something which the hearers might have deposited in the treasury of their memory for life. When the mountain was in labor, and gave such awful throes, the spectators were dumb with the expectation of some production which should become the wonder of the world: And if the mouse had not crept out, they would have still supposed that the mountain teemed with something of a most stupendous magnitude. The men I am describing are wifer than this celebrated mountain, and take especial care, when judicious spectators are present, not to let out their mouse.

I have known one pass for a man of great learning and a critic by dint of a pair of spectacles, and a gold-headed cane with a silk string and tassels. He said little among judges of the subject, according to the general maxim of the pretenders. But his manner was, to elevate his chin, project his lips, six his eyes on the ceiling, place both his hands on the head of his cane, with the string round his wrist, and pretend absence of thought. Young company was awestruck, and either said nothing on learned subjects, or expressed themselves with the utmost dissidence, referring all to the decision of the gentleman in the spectacles.

I was lately diverted with one of the swindlers of literary reputation, who is a man of considerable connexions in high life, and consequently pretty well taken care of, as the phrase is, in the church, where men of rank and power

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meanly provide for their old tutors, dependants, and relations, without expense to themselves. The subject introduced was the literary character of Dr. Johnson. As the swindler were a great feather-top and full-bottomed peruke, and a short cassoc, every one was solicitous to hear his opinions. He sought shy, as the cock-sighters say, a long time, but he was so much pressed by importunity that he could not persevere. To tell you truth, said he, stroking his chin, I have no opinion of the man. I have endea-

" voured to read his Ramblers, but neither I,
" nor Dean —, nor Archdeacon, — nor, I be" lieve, Bishop —, could get through them."

"But, Sir," faid a fensible young man who had hitherto sat silent, "you must allow him to be a friend to religion and morality, a "warm friend to the church; and for that reason "furely, if no other, worthy the esteem and "praise of yourself and the other dignitaries "whom you have mentioned."

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The Doctor was filent near a minute, when, after taking fruff, and twifting his features into a variety of contortions, he faid, "Sir, Dr." Johnson was a bookseller's author. His mo"rality I know little of; but his religion was 
fuperstition. Sir, he was not a man of learning. He knew little of theology as a science.

But indeed, Sir, I do not undertake to characterize Dr. Johnson, as I profess myself no 
great reader of essayists or superficial writers 
"of any denomination. — The Fathers —"

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The young gentleman was too well bred to dwell on a topic which his opponent feemed to decline. And the rector of the parish coming in with a brace of pointers, the subject gave place to the history of that day's shooting, which was univerfally relished, and the conversation terminated with a game at backgammon. I could evidently observe that the company thought the Doctor an oracle of learning and criticism. though, with respect to his ability to judge of Dr. Johnson's works, I rather doubt it, as I found he was not possessed of any part of them, and as I knew he feldom read any thing but the Court Calendar and the Morning Herald. He was a good man as to his morals, but rather weak of understanding, and yet vain enough to wish to pass for a great scholar. I believe he had perfuaded himself, and the little circle of his own tamily and friends, that he was deep

There are many others who, with good fense and competent learning, are yet inclined to destroy that reputation which they have been unable to reach, or unwilling, through laziness, to seek fame with constancy in the laborious mode of obtaining by deserving it. The artifices used by these gentlemen are full of malignity. The first requisite is to exalt themselves to consequence, that their dictatorial edicts may be issued out with authority.

"Pray, Sir, what do you think of the "new poein?" fays some modest inquirer.

"Moderate, very moderate," replies the critic.

"I am forry the young man should have put

"his name to it." - "Why, Sir, it has a rapid

"fale." - "O, to be sure, it is calculated

"for the meridian of the mob. The vulgar ad
"mire what good judges cannot approve. Po
"pularity, in my estimation, is never a test of

"merit. Such trisles indeed are not worth my

"attention; I, for my part, chuse to dwell

"with authors of a better age than the present.

" Literature is fadly degenerated. Nothing but

" trash and rubbish in the market."

He then talks of some old author whose name he has sound in a catalogue, or whose title-page he may have read at a bookseller's. The young man thinks him another Aristarchus, though those who know him are convinced that he has as little value as taste for letters, any otherwise than as the reputation of learning may gratify his pride or promote his interest. He is none of your amateurs who love literary excellence,

#### Præmia fi tollas.

Let him take off his great wig and gown, as combatants strip when they fight, and I believe he would be unable to carry the prize from many an undergraduate, and even schoolboy.

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These men might be laughed at and let alone, if they did not frequently do mischies; but they hesitate not to rob the deserving of the only re-

ward of their labors, an honest fame.

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Hærentem capiti multa cum laude coronam.

rap authoris buy seed a terobot vise and allor.

As impostors and deceivers, they deserve also the punishment of derision. Counterfeit coin ought to be cried down and stopt in its circulation, lest they who, in the honesty of their hearts, take it as lawful currency, should suffer a loss which they have not merited.

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Of communicating Ideas by Writing or Conversa-

Η λέγε τι σιγης κοιτίτου, η σιγην έχε.

Either say something better than silence, or else keep silence.

EURIPIDES.

The dangers attending publication are great. An author exposes himself to the shafts of all those enemies whom, in the wonderful events of human life, he may have raised without deserving their displeasure. His works may contain opinions adverse to the interest or prejudices of many whom he never knew, but who will gratify their resentment by the severest animadversion. The path of life which leads through the vale of obscurity is certainly the safest; but, at the same time, it must be allowed, that if we contented

ourselves with safety, we should achieve but little worthy of praise and useful to the community.

It is not easy to form a true judgment of our own opinions, and to decide whether or not they are worthy of communication. It is well known that Milton, and feveral other very eminent writers; were greatly mistaken in the estimate which they formed of their works. The public only can decide with certainty. Even a friend may err in his decision, though qualified with every kind of learning, and fufficiently furnished with the natural powers of judgment. The works of many which were censured or praised in manufcript have been differently received when offered to the public eye. The literary republic is remarkable for its liberty, and every member of it has a right to appeal from private judgment to the people.

He who steps forward advances at his own hazard. He incurs the danger of severe censure and of general contempt. The danger is so great as to require the force of several motives of no little power to oppose it. The love of same and the desire of profit are the two great incitements. A desire to promote the public good is indeed the usual pretext; but, in the present impersed state of humanity, it is to be feared that it is much less frequently the true motive, than am-

bition and interest.

The love of fame contributes so much to keep alive a spirit of activity, to entertain and to beness the world, that it certainly ought not to be repressed with excessive severity. When it displays itself in pride and vanity, it deserves both ridicule and censure; but when it seeks it's gratification in liberal employments and useful productions, it ought to be encouraged by all who wish to promote the public happiness.

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The love of fame fometimes operates in the production of mischief. There are many who had rather be distinguished by doing injury, than to remain in the inglorious shade of obscurity. Thus, for instance, the disturbers of the public tranquillity by diffusing salse alarms, and the violators of that peace and comfort which a belief in religion affords, often mean little more than to distinguish themselves and to become famous, though all who are so unfortunate as to receive their doctrines, are likely to be injured in confequence of their credulity. All works produced by a love of same operating in opposition to benevolence and decency ought to be censured, or at least suffered to sink into oblivion.

But if the love of fame infligates an author to publish what he conceives may be generally useful, either to arts, to science, or morality, though he should not possess a genius, and therefore should be able to produce, after his best efforts, nothing but a feeble and insipid performance, he, will not be justly held up to ridicule. His spirit of adventure will deserve encouragement, and his honest intention should not only shield him from violent attacks, but secure to him a share

of tantarany, but it is not readly admired by

of the public efteem. Nothing but vice and ridiculous vanity can deferve that afperity of cenfure, which some very harmless authors have been so unfortunate as to have received in confequence of their unsuccessful lucubrations. Weak and tasteless performances can never do much injury, nor continue long to excite attention, if they should have been able to excite it at all by personal influence or the grace of novelty.

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The love of profit is perhaps a much more universal motive for publication than the love of fame. Literature in this case becomes a species of commerce, and those to whom the commodity is offered have a right to examine with the most scrupulous attention, and to censure with feverity if they are defrauded by promifes and pretensions unperformed. It cannot be denied that many frauds are committed in the humbler walks of literature by the unprincipled and the necessitous. It is therefore right that there should be literary journals and critiques to give the public notice of all attempts upon their purses, and to put them upon their guard against Bibliopolian deceptions, fabricated without principle, and merely for the fake of lucre.

But as it is not eafy to discover motives with certainty, it becomes every critic to exercise his judgment and authority with caution and candor.

My subjects leads me to consider the communication of ideas, not only by letters, but by conversation. Much is said by the ancients in praise of taciturnity, but it is not greatly admired by the moderns. And, indeed, when we confider that it is often the effect of dulness and pride, it may admit some doubt whether it is worthy of praise.

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There are various motives for taciturnity. Some persons are assaid of exposing themselves to danger 9 and others to contempt. It is certain that a man who communicates all his thoughts without reserve is very likely to say something which he may wish in vain to retract. A word once uttered can never be recalled; " and many " an one," says an ancient, " has repented of " having spoken, but scarcely one of having " kept silence."

But this regard for fafety may certainly be carried too far. The extreme selfishness from which referve often proceeds, is by no means amiable. Caution is certainly necessary in what we utter but it does not follow that the fame caution should deter us from uttering at all. Neither our words nor our affairs usually make that impression on others which our vanity is apt to conceive. If we are of such consequence as that our companions may find their interest in fludying every part of our conversation and action, it will then become necessary to be oracular, or filent. Or, if we are fo unfortunate as to have chosen our companions among the base and treacherous, it will certainly be right to keep our mouths as it were with a bridle. But in this case the best advice that can be given is, that we abandon the company in which we

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cannot confide. In general we may conclude that there is not fo much danger in fpeaking, if we take care to regulate our words by prudence, as to justify a fingular taciturnity.

Another cause of taciturnity is an excessive distince; and this quality is often sound in men of the most amiable tempers and dispositions. Their seelings are so delicate, and their modesty so invincible, that though they are often the best qualified to make a good appearance in conversation, they give up all pretensions to excellence, and content themselves with becoming hearers only.

This weakness, though excusable in itself, is yet injurious to society, as it prevents the communication of many ideas and opinions which are calculated to improve mankind, and to sweeten the pleasures of friendly association.

But pride is a cause of tacitumity no less often than diffidence. There are many persons who think the company which they keep for the sake of ceremony, or in compliance with form, not worthy the honor of hearing the communication of their sapient cogitations. They observe also that silence gives the appearance of wildom; and they are conscious that they possess no method of acquiring the character of wildom so easily as by blence. This requires no exertion of ingenuity or invention, but is often the natural result of sullen pride and subtle artisce.

Pride is so often united with ill - nature, that they may. I believe, be called inseparable companions; and it is undoubtedly true, that taciturnity is frequently caused by ill - nature; but let

haughty and contemptuous filence, pass for wifdom, virtue, and erudition.

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Stupidity is among the principal causes of taciturnity. If a subject arises which requires knowledge and elegance in its discussion, many persons are condemned to an involuntary silence. And indeed taciturnity in this case is the only quality which can appear to advantage; for to prate on subjects which we do not understand evinces at once our vanity and our ignorance. A modest attempt however to take a part in such conversation cannot but deserve praise and encouragement. Questions may be asked with great advantage to the inquirer, and without the least violation of decorum.

Upon the whole, I think it appears that tarcitumity is by no means amiable or justifiable, except in cases of particular importance, in which judgment and common sense must ever diclate the proper behaviour.

In early youth indeed filence is not only becoming, but the means of deriving improvement.
He who is always talking in the company of his
elders, falls up that time with his own superficial
remarks which might otherwise be employed in
listening to the lessons of wisdom. In general,
it may be prescribed as a rule, that we ought not
to communicate our ideas till we have reason
to entertain a modest considence that they are
worthy of acceptance. We should imitate the

obfolete expressions

birds, who do not attempt to fly or leave the fecurity of the nest till their wings are clothed with plumage, and their muscles surnished with a due degree of vigor.

# The wall of the CHAP'S VIE to subject by

Of adapting the Language of Sermons to the Underflanding and Tafte of the Congregation.

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CONSTANTLY attend my parish church, and hope not without improvement. The rector, who preaches every Sunday, is a very learned man, humane, charitable, good - natured, and, as far as I am able to judge, a living image of the virtues which he recommends from the pulpit. He is both loved and respected by all who make just pretensions to a character of decency and religion.

It happens that the parish contains several families of distinction, and gentlemen of the professions, whose education and habits of reading have given them a taste for elegance of style. They esteem the minister greatly; but they cannot help lamenting that his sermons, though learned and pious, abound in language which has not the least appearance of elegance or beauty, but indeed is frequently disgraced by coarse and obsolete expressions.

Now, Sir, if the congregation confifted of rustics only or chiefly, there could be no reasonable objection to a rustic style; but as it is polite and learned, I think the language in which the minister addresses them should be conformable to their taste, or, at least, not such as can give them offence.

I do not complain from fastidiousness, or a desire to be pleased and amused by a fine literary composition; but because I am convinced that the want of elegance in our preacher prevents much of that good which his sermons are calculated to produce.

If you will take this subject under your consideration, you will oblige your correspondent,

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I AM a plain and regular man, of a character which the fine folks might perhaps stigmatize with the epithet old-fashioned; but I regard the approbation of my own conscience much more than the opinion of the word. I am a constant attendant at my parish church, though I cannot say that I entirely approve the preacher. I think the constant attendance at one's parish-church affords a good example, and therefore I sacrifice something of my own pleasure and improvement to the benefit of others, to whom my age may constitute me a model.

My complaint, which however I offer with all due humility, is against the language of our preacher. He is a very polite man in his manners, and no less so in his composition; but he abounds so much in long words of foreign extraction, and in polished periods, that his congregation is often deprived of Christian doctrine for the sake of displaying the graces of an elegant style. He is almost asraid of introducing a passage from scripture, and totally rejects those old words which convey religious ideas with peculiar precision, but often without any elegance.

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I am almost certain that half the congregation understand no more of his fermions than if they were written in Latin or Greek. The consequence is, that a great part of the parishioners have deferted the church, and attend an illiterate enthusiast who harangues in a neighbouring barn, and the rest either fall asseep or divert themselves with reviewing the dress of the rural belies who make a figure with their best ribbons every Sunday. Upon the whole, the church service, as it is now conducted in our village, contributes so little to excite devotion or to instruct in the duties of Christianity, that I am clearly of opinion, it might be entirely neglected with very little injury to the cause of religion.

You will oblige me by taking this letter into your confideration, and perhaps a hint from you may induce our vicar to fuit his doctrines and his language to the understandings of his heavers.

I am, Sir, your's, ec.

I wish it was in my power to exchange the livings of the two clergymen of whom my correct pondents complain; for the style of Corydon's minister would exactly correspond with the taste of Auditor's enlightened congregation; and the ruftics would be delighted with the homefpun language of Auditor's paftor. all the miller in terment

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I have often lamented that, in the prefent confused state of human affairs, it is not easy to adapt the preacher to a congregation. The patrons of livings bestow them as benefits to the preacher, without having an opportunity of confulting the peculiar advantage of the congregation. Thus it often happens that a learned divine; who is quahified to fline in the schools of an university, is appointed the religious inftructor of a congregation of honest farmers, who can hardly read and write, while another than of very moderate attainments is fixed in some capital town, where the congregation is intelligent, and capable of improving by the ablest and most elegant discourses from the Let talke be fanchined by becoming the sigling

But it is certainly in the power of any clergyman to descend, if not to ascend, to the intellects of his audience. Tafte must not interfere fo far as to exclude plain and ordinary words from a fermon; for plain and ordinary men, of whom the greater part of fural congregations could's, can attend to no other with advantage. A Reliolar unacquainted with the living world can hardly form a just idea how difficult it is to render every word in a fermon intelligent to the majority of a

rustic audience. Words which are commonly esteemed easy in the middle ranks, are in the lower quite unintelligible.

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Moliere, it is often observed, used to read his comedies to an old woman, who had no advantages of education, that he might judge by the manner in which she was affected how his wit and humor would be received by the public. I believe a clergyman might read his sermon to some aged matron, or to his parish-clerk, and derive equal advantage from observing the effect which it should produce.

On the other hand, it is certainly right to use every means which taste and eloquence can devise in attracting the attention of a politer congregation. Many have been allured by the elegance of the preacher to listen with attention; and, though they began to attend like mere heathen critics, have ended in receiving very strong conviction of the truth of Christianity, and of the propriety of many moral actions which they had once derided.

Let taste be sanclified by becoming the handmaid of virtue and religion. She has often been engaged in the service of vice, and served the cause of insidelity much more effectually than any reason or argument.

Much has been faid on the subject of pulpit eloquence, and great pains are bestowed in acquiring the graces of style and delivery; but, after all, it must be acknowledged, that a plain manner without any studied graces is often the best calculated

calculated to convey found instruction into the

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The first object in the preacher's mind should be to speak in such a manner as is most likely to convince and affect the mind of his hearer. Different classes of hearers require different modes of address. However learned a clergyman may be, and however well qualified to expatiate on profound and metaphysical subjects, he will do right to descend from the heights of his own learning, and stoop to such sentiments and language as are samiliar and intelligible to the persons over whose spiritual state he is appointed to watch. The church is not to be considered as a school of eloquence, neither ought any one to ascent the pulpit as he would the stage, merely to display his own talents, and to amuse an audience.

Instruction is the first object. It is right to adopt the style and manner which conveys it most effectually; but the plainest and the least studied are often the best for this putpose. In a word, the preacher who possesses sufficient judgment and abilities will rise or fall in his eloquence according to the standard of his hearers taste and knowledge.

A man of learning and abilities is often afraid to descend lest he should expose himself to one or two hearers who may be superior to the rest has who may accidentally enter the church. His character requires the support of constant endeavours for the acquisition of excellence; and if, for the sake of accommodating his discourse to his hearers, he should write or preach in a style below himself,

he fears that he may incur neglect or contempt from the judges of literary excellence. But he should divest himself of all such considerations, and, like a faithful servant and soldier of Jesus Christ, bear with alacrity every indignity and injury which may arise in the conscientious discharge of his duty. Hearers, on the other hand, should not be hasty in their censures, but when they examine the merits of the preacher, consider the state and condition of his audience.

# fairthair ilare the participanted to watch of the church is not in the A.R. Han for a cool of ele-

and the to fuch fundaments and language as and

Of the Modes of Infinuation practifed by worthless Persons to obtain the Favor of the Great.

Principibus placuisse viris non ultima laus est. Hor.

MEN of the world have many advantages over the scholar and philosopher, if advancement to civil honors and to lucrative preferment are the grand objects of human ambition, and the most valuable purposes of life. They are not prevented from the prosecution of their interested designs by study and application to science; neither are they embarrassed with those delicacies which often confine men of genius and learning to the shade of studious retirement. While the scholar is busy in the search of wisdom, in turning over the volumes of antiquity, and tracing the labyrinths of science,

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bol col tut the man of the world is knocking at the great man's door, distributing his cards of address, or bowing at a levee. He obtains a promise in some favorable moment, in the mollia tempora fandi, and in consequence of it is advanced to honor and emolument, while the student is neglected and forgotten in the obscurity of his library.

But when young men observe that honors are bestowed on characters which they remember to have had no pretensions to solid merit, and that the learned and the virtuous are paid only with the scanty pittance of reluctant praise, they lay aside their books, and relax the strictness of their morals, that they may learn the manners of the world, and acquire those superficial graces which they find to be the most successful recommendation to patronage.

The following letter of my correspondent suggested my remarks on this subject:

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es e, I AM one of those persons whom the world calls disappointed men. I own I have been disappointed: and you will do right to suffer this circumstance to have its due weight in considering the justice or injustice of my complaints and my observations.

Having always supported a decent character both for morals and literature, at my school and college, I was honored with the appointment of tutor to a young nobleman soon after I had taken

the kept a fine flumer, a pair of points

holy orders. I fucceeded very well in my attempts to improve my pupil, and gave universal fatisfaction.

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My friends congratulated me, and affured me that there was no doubt of my succeeding in the church, as my pupil's father was a man of great interest. Indeed I thought myself certain of a living at least, though I was not fanguine enough to promise myself a dignity.

I was not my forte to be a boon companion. I could neither fing, drink, or game. I was not indeed very fond of company, especially that mixed fort which was often assembled at his lordship's table. If there was a possibility of being excused, I was sure to be absent, and make an apology. Study was my delight; and I really found that the dissipation of much company totally disqualified me for reading and reflection. I am not conscious of having been querulous or morose; but I found that as I was not very eager to be admitted into the numerous parties which often assembled at his lordship's house, so neither was I very anxiously solicited.

It happened that at his lordship's country-residence, the vicar of the parish, a cousin of a neighbouring esquire, was what was called in that country a very good kind of sellow; that is, he was totally destitute of all learning, and of all pretensions to it. He threw off all formality, so as not to be distinguished from a jockey in any other respect than by a light grey coat striped with white. He kept a fine hunter, a pair of pointers,

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a greyhound and a terrier. He loved company, and could entertain his companions with many fongs, and histories of hares and foxes. These qualifications and this character rendered him extremely agreeable to my lord; and he was constantly invited to dinner after every hunt, and on every extraordinary occasion.

I saw very plainly that I possessed but a small share in the affections of my patron in comparison with my rival. However, I will do my lord the justice to say, that he paid me regularly during my employment, and made me a present of ten guineas on my final dismission.

I retired to a very good curacy in a country town, where I have resided many years, totally unnoticed by my pupil and his sather. I have had a hint indeed that my lady was displeased with my unpolished manners, and that to this day she attributes the stooping of her son to my requiring him to read and write too much while I had the honor to be his tutor.

My rival, as I called him, did not undertake to supply my place as tutor to the noble pupil, but he became his constant companion, to the great delight of my lord and lady. To evince their gratitude to him for having taught the young gentleman to shoot flying, and to cry "Tally ho" with a good grace, they have already bestowed on him a rectory of four hundred a year, promised him the next vacant prebend, and given him reason to believe, if his lordship should come

it is chiefly to influence.

I o bestow the cur. of

again into place, that he shall have one of the best

English bishoprics.

I think I have some reason to complain; but I will not trouble you any farther. I will only inform you, that I am not in want, and that, with the affishance of Christian philosophy, I bear my disappointment without repining.

I am, Sir, your's, &c.

I cannot help thinking it injurious to the cause of religion that young men of no qualifications, except those which enable them to shoot, should be patronized by lay patrons to the exclusion of learned and respectable clergymen. The right of presentation to a living, or of appointment to an ecclefiaftical dignity, is a facred truft. Thousands may be most effentially concerned in a proper choice of an incumbent or a dignitary; but patrons and men in power are too apt to confider only the pecuniary value of the preferment and to bestow it on a friend or dependant, merely as an emolument to the person preferred, without confidering the duties of the office, or the influence of the example. With respect to qualifications for preferments, it was faid by fome worldlyminded man, that every one is qualified for what he can get in this world. This maxim feems to have been practically received by many patrons and by many preferment-hunters. But every ferious, fensible, conscientious man will confider the confequences of an appointment to those whom it is chiefly to influence. To bestow the cure of

fouls on a man no better qualified in morals or learning than a common groom or game-keeper, is a deed which a good man would be forry to answer for either at the tribunal of God or his own conscience.

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There is another, and a very different kind of men, who often obtain preferment and promotion in this age with very little merit. They assume all those appearances of merit which can be assumed without the reality, and which tend to delude the fuperficial. They are most accurate in their dress, and in the punctilios of ceremony and behaviour. They wear large wigs, or their hair most sprucely dressed, they speak with oily tongues, they never contradict, they bow low, and they talk learnedly before the ignorant. They spend their time in calling upon every body to whom they can procure the flightest introduction. They throw away no time on musty books; but what few hours they fpend at home they devote to their toilet. At a general election they are very active, and by means of dress and address, commonly prevail with the weak to vote for their patron, who they hope will recommend them to the prime minister or lord chancellor. They commonly succeed, for their varnish is of so excellent and beautiful a kind, that not one in twenty can fee the poverty, of the materials which it covers. When they are elevated to the highest ranks, and become patrons instead of dependants, they take care to show no regard to real merit, and for this good reason; most reproduced interest of there must be enjoy

they are conscious that they are under no obligations to it for their own advancement. They are influenced and governed by interest, and applications from still greater men than themselves, whom they still look up to with an eye of adoration.

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It is very certain that many are possessed of wealth and power who are not capable of judging of real merit, or who, if they were, have not liberality enough to be influenced by it in the distribution of their favors. The evil, therefore, can seldom be prevented where the patrons are in a private station. But public authority might interfere to prevent such abuses in public officers and in statesmen, who are elevated not merely that they may fill their own pockets, and those of every servile instrument of their power, but that they may encourage merit in the community, by rewarding it with honor and emolument.

## sacans of drefs XI a.q A H O menonly with the weak to vote for their parent, a

tien found at bome they devote to their to

At a general election they are very active, and

#### Of Enjoyment of Life. on the squit

Tu quamcunque Deus tibi fortunaverit horam,
Grata sume manu, nec dulcia differ in annum,
Ut quocunque loco fueris, vixisse libenter
Te dicas.
Hor.

THERE can be no doubt but that it is the most important interest of every man to enjoy his

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existence. The only question is, in what manner he shall seek and find this valuable end. It has been the inquiry of all philosophers from the earliest ages to the present, in what the chief good of man consists. They have never been manimous, but have differed so much, as to induce those who attended to them to entertain a mean opinion of all philosophy.

" I hate the philosopher," said an ancient, "who is not wife for himself;" that is, whose philosophy has no tendency to make himself happier. Opinions, however ingenious, which conduce not to sweeten the pleasures of society or to regulate the conduct of individuals, are of little value.

After all the subtle disputes of philosophers, it is evident that cheerfulnes, arising from real benevolence of heart and conscious rectitude, is the quality which contributes most to the enjoyment of life. It diffuses a perpetual sunshine over every thing around us. Whether prosperity or adversity be our lot, this quality calms the storm, and converts it to an universal serenity, like that of a mild summer evening.

Innocence is the first requisite to cheerfulness. Guilt can only affect external gaiety. Health is also essentially necessary to secure the possession. But as none of us are perfectly innocent, but find, on a review of our lives, much to lament, it will be necessary to restore by religion what we may have lost by depravity. Exercise and temperance will usually secure the blessing of health. When

these two leading qualities, innocence and health, are secured, we may then seek for amusement. Amusement in this life is one of the best means of promoting our happiness, after the conscientious performance of our necessary duty.

It is certainly very definable to preferve the mind in a state capable of being pleased with those ordinary circumstances which are frequently stigmatized and despised as trisles. A good conscience is necessary to produce this disposition. He who is under the influence of malignant passions cannot be easy; and without ease there can be no cheerfulness, and no placid and substantial enjoyment.

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Many of the common occurrences of life are trifles when they are weighed in the balance of reason. But he who resolves not to be entertained by them as they arise, will rescind a copious source of soothing satisfaction. The art of trifling agreeably and innocently, after long and laborious exertions, has been called wisdom. But it must be remembered, that trifles must not occupy the time and attention which are more justly appropriated to the serious duties of life.

In fine weather few pleasures are greater to an uncorrupted mind than walking or riding amids the beauties of rural scenery. It is wonderful that they who profess to be the votaries of pleasure should confine themselves to hot rooms and card-tables, when the zephyr invites them to survey the beauties of Flora, and to taste the delights of nature, on hills, in vales, in woods and groves, by the sides of rivers, and in the paradise

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of a cultivated garden. The air of an affemblyroom in the months of July and August must be
foul and unwholesome to such a degree as cannot fail of being injurious to beauty, as well as
inconsistent with enjoyment. The smoke of candles, exhalations of persumes, and other essuria,
added to the heat of the weather, must be particularly disgussful to those whose organs of sensation are not rendered dull and obtuse by habitual
relaxation. And yet the life of those who are
engaged in scenes like these is named, by way of
eminence, a life of pleasure; and habit often
renders it necessary.

The great object of him who wishes to render his life truly pleafurable, according to his own ideas of enjoyment, and not according to those of a capricious fashion, is to preserve his heart in a general state of tranquillity. In this happy state he is able to enjoy all that is rationally definable, and to judge clearly and properly of every thing which falls under his notice, and demands his attention as a man, a Christian, and a member of civil fociety. The state itself, like that of health, is a flate of conflant pleafure. But there is one amusement among the fashionable which is pecaliarly destructive of tranquillity. I mean the amusement of deep play. Nothing agitates the mind fo violently as gaming. Gamefters indeed affect a coolness, and often appear with a composed countenance; but this very composure is the result of study, it is deceitful, it is a mask; and the emotions of the heart are often the more

painful from the restraint under which they are kept by that artifice, which renders a placid countenance effentially necessary to the character of a skilful gamester. I work and would be in I see

Some degree of variety and novelty appears to be effentially requifite to a continued state of enjoyment. Travelling is found to grarify the passion for novelty and viciflitude more agreeably than any other mode of amusement. Journeys in our own country, without danger of the fea, and without the inconvenience of distance from domestic connexions, afford great delight, and render home more agreeable, by changing the scene. It has of late indeed become a frequent practice to make an autumnal excursion to the north, and to view Nature in her fine uncultivated forms, as the fits, on the rocks and mountains of the less frequented parts of this island. The folly of viliting foreign climes, with a total ignorance of our own fine country, feems to be now acknowledged. In the order of travelling, it is certainly right to begin with viewing the beauties in our vicinity before we extend our prospects to remoter regions.

But indeed change of place is but a poor refort for happiness. The best expedient is to keep the mind in a state of felf-government, to subdue the passions, and to restrain that extravagant love of variety which leads to discontent in our present circumstances and situation to a cooling a fine

After all the boafted amusements and pleasures of diffipated life, there is nothing which can fo fweetly compose the troubled spirit of man, path of life , and firew it with flowers, as piety and charity. As perfect confidence in God is a firm foundation for the fabric of felicity, which no florms and tempers can flake much lefs over turn; and no ingredient lim the cup of life can flower that the benevolence is like the country to the cup of life can flower that the c

to Virgil. C H A P. X.

Theophraftus is the earlieft anthor extra wind has professed explanation of Writers of Characters wrose

a book was governess or concerning characher. I F the artist whose pencil represents the features with fidelity is, greatly effected, lit is farely metfonable to appretiate highly the fkill of him who can paint the manners to the life. The anoral painter must be furnished with a taste equal to that of any manual artist, and he must also possess peculiar penetration. He must know mankindi, not only in a theoretical views but also Afron actual experience, and in the common transactions of thuman intercourses He must be accustomed to watch those minute circumstances of conversation and behaviour which escape the notice of a superficial observer. He must trace words and actions to their motives. He must, in a word, possessia fagacity with which few are distinguished; and he must have had many opportunities for its exertion.

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The ancient critics refer every thing to Homer. They affirm that Homer was the first who wrote characters, and that the characteristical writers derived the idea of their works from him. Cafaubon introduces in his preface a fine quotation from the thirteenth book of the Iliad\*; a specimen which feems to justify the opinion. It is a very lively picture of the coward and of the brave man. But Homer every where discriminates his characters, and blends beautiful epithets, which mark his heroes with peculiar distinction. It is on all sides confessed, that in this respect he is greatly superior to Virgil.

Theophrastus is the earliest author extant who has professedly written characters. Varro wrote a book The Xaganthew, or concerning characters, but his work is not preserved, and it is imagined that he treated on the characters, or discriminating marks of style and composition. Others think it was on the different kinds of eloquence.

Theophrastus slourished in the time of Alexander the Great, and about three hundred years before the Christian era. His name was Tyrtamus; but Aristotle changed it to Theophrastus, because his elecution had something in it of divine, and the word expresses that idea to He was celebrated as a natural philosopher, and his school was frequented by four thousand scholars. He lived to the age of 107, and wrote a mulitude of treatises. That on plants is the most celebrated.

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ειτα Θεοφρατος

But I must not deviate from the present object, which is the consideration of Theophrastus as the delineator of moral characters.

There are in all twenty-fix chapters, in each of which a character is delineated. There is no doubt but that much of the work is loft, fomething interpolated, and a great deal transposed. It is but a fragment. Yet it is curious and valuable.

Menander is faid to have been the scholar of Theophrastus; and Theophrastus has been therefore called the Father of Comedy. The characters certainly contain many touches of comic humor.

They begin with a formality which would induce one to expect rather a dry and philosophical treatise on the subjects proposed than a comic picture. The definition of the abstract and concrete resembles the dry and methodical style of Aristotle; but the reader is agreeably surprised to find the careless ease and lively painting of Horace.

It must be owned that Theophrastus appears not to have been possessed of any great delicacy. He pursues his subject so far, as frequently to lead his reader to uncleanly scenes. But the ancients, with all their improvements, were inserior to the moderns in that purity of taste which excludes whatever is offensive to the senses or imagination. What can be more indelicate than the writings of Aristophanes, which the refined Athenians greatly admired?

To judge of Theophrastus, a reader must divest himself of that narrowness of mind which leads to suppose no state of manners right or tolerable but its own. The French have diterildifplayed that faltidious delicacy which has prevent ed them from perceiving pleafure in the most celebrated works of antiquity. Even Homer is too gross for the literary beaux of Paris.

The ophrastus, there is dittle doubt, represented the Athenians as he found them; and it is a very curious set of pictures which he has bequeathed to posterity. We find, what indeed might reasonably be expected; that men's manners were, three hundred years before the Christian era; much like those in our own century. Men were differablers; they were misers; they were trislers; they were lovers of novelty to excess; they had a thousand other failings, in every respect resembling those of modern times in modern Europe.

ledge of the world; who can relish Theophrasus. To a mere scholar a the work must appear defective and disgussful. It has nothing in it of system. The method in each character is often consuled, probably from the injuries of time; and possibly from the age of the author; for Theophrasus was no less than ninety-nine years when he composed it, as he informs us himself, though Laertius and some of the critics pretend to know better. One might naturally have expected more regularity in a disciple of the Stagistical and a second of the critics pretend to know better.

Casaubon published a most excellent edition of Theophrastus. Casaubon being an admirable scholar, his notes are very instructive and entertaining. That he fully entered into the spirit of

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his author, I much doubt. I am certain he often misunderstood him; but, at the same time, his notes are valuable. Theophrastus requires not a profusion of learned notes; but, nevertheless, he has had commentators remarkably prolix. Needham's edition is tediously dull, and in no great estimation. Newton's is, I think, the best adapted to young persons. Newton has made the author easy to be understood, has explained many passages, and many single expressions with great ingenuity.

But I must not enter into the extensive subject of editions. I mean rather to point out the merits of the authors themselves, or to mention any little circumstances respecting them which may

interest the student of polite letters.

Bruyere stands next in general estimation to the ancient Theophrastus. His work has been much admired, and confequently produced many The characters which he draws bad imitators. are supposed to be personal; yet most of them are capable of general application. There is a great deal of good fense in them, and much knowledge of the world may be derived from them. Whatever knowledge of the world can be acquired without mixing too much in its follies, is certainly defirable; but the wifdom bought by actual experience usually costs too high a price. translation of Theophrastus which Bruyere has prefixed is by no means masterly. Indeed I rather confider the addition of Theophrastus as a screen to hide the personalities included in the author's own characters. He wished to have his work

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introduced to the reader's notice as an imitation of Theophrastus. But it is not so: it is a work greatly superior. It has exactness and force. It has wit and satire. It has elegance. But, with all its excellencies, there are sew books which sooner tire the reader. The mind loves a connexion of thought, at least for a page or two, when its attention is once secured. It delights in roving for a short time; but it soon grows weary, and seeks satisfaction in confining its attention to a more regular series of ideas.

Chestersield has strongly recommended Bruyere, and indeed his book conduces greatly to the good purpose of habituating young minds to make observations on men and manners. The substance of much of the more valuable part of Chester-

field's advice will be found in Bruyere.

Bruyere well describes the effects of the external graces in the following passage: — "La "politesse n'inspire pas toujours la bonté, l'équité, "la complaisance, la gratitude; elle en donne du "moins les apparences, & fait paroître l'homme au dehors comme il devroit être intérieurement."

I think I can discover a similarity of style, as well as sentiment, in the writings of Chestersield and Bruyere; and there is every reason to believe that Chestersield had been an attentive student of Bruyere.

An author of our own country, in a book entitled Maxims and Characters, has imitated Bruyere with good fuccess. It is lively and witty. There is at the same time an inequality in the

work, and feveral of the descriptions are already antiquated.

Pope is an admirable delineator of characters; nothing was ever more highly finished than his character of Atticus. Addison is also particularly distinguished for his talent of moral painting. Fielding yields to sew in the description of manners; and if Smollet had tempered his sertile genius with a regard to decorum, there is no doubt but he would have been one of the first in this kind of excellence.

If the knowledge of human nature is valuable, the power of delineating manners with fidelity is justly held in high esteem. Nothing can contribute more to communicate a knowledge of the human heart, and of the sentiments and conduct probable in any situation, than such representations faithfully exhibited. One circumstance has prevented so much good from being derived from the painting of characters as might have been, and has even caused it to be productive of evil. This is no other than a proneness to satire and invective. Moral paintings have too often been little else but severe caricaturas.

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#### CHAP. XI.

Of trifling Compositions.

MAJORAGIUS, abounding in leifure, and abusing that happy circumstance, is said to have written an oration in praise of mud or clay; Puteanus, in the same situation, celebrated an egg; one has written a panegyric on drunkenness; and others on a louse, a slea, the itch, and the ague. They might, it is certain, write what they pleased, and it is happy for us that there is no compulsion to read what they have thus wantonly composed.

There are already more books than can be used by any man, or to any good purpose. To increase their number by writing mere nonsense and insipid bagatelle, is certainly improper. And it is to be wished that they who are so fond of scribbling to spoil paper, without the least idea of advantage to science or morals, would be contented with the amusement they derived from the employ, and sorbear publication.

The love of novelty is indeed to powerful that it will often recommend to notice books which have nothing else to recommend them. But it is to be wished, that as the love of novelty may certainly as well be gratified by good performances as by bad ones, it would give itself the trouble to exercise the powers of judgment and selection.

The most trifling compositions of the present

age are novels, poems, and miscellanies.

There are, however, many novels of real and fubstantial value, such as appear to have owed their origin to true genius and to classical taste. Wherever they exhibit genuine pictures of life and manners; and wherever they furnish matter for reslection, they certainly constitute some of the most useful books for the instruction of young persons. They are so pleasing that the mind is gradually allured by them to virtue and wisdom, which it would perhaps never have duly considered and fully adopted had they been recommended solely by dull argumentation.

But it is a great misfortune that among the great variety and multitude of novels with which the world abounds, very few are capable of teaching morality. Their authors are found for the most part to lean to the side of vice; or if any begin with a sincere purpose of instructing the rising generation in real goodness, they are so injudicious in the conduct of their work as to enter into such warm descriptions and narratives as conduce rather to inslame than to allay the sury of the

paffions.

There are three kinds of novels; those which are really good, and have nothing in them of a corrupting nature; those which are extremely excellent, considered only as compositions, but of a bad tendency; and those which are almost inspired, which possess nothing striking in the story, nor elegant in the language or manners, but are

formed merely to amuse minds of an effeminate and inconsiderate turn.

The first fort ought to be read in youth, as they are peculiarly fitted to improve the mind. They are such as Don Quixote, if any such can be found. The second are certainly to be laid aside till the student has passed the dangerous age of early youth. The last are never to be read at all, but to be classed with Majoragius on mud.

Poems, without any pretentions to poetry beyond a smoothness of verlification and good rhymes, greatly abound in the present age. Every newspaper has its poet's corner. Now, as Horace has justly said, and as thousands have said since Horace, there is no possibility of tolerating mediocrity in poetry. Poetry is not one of the necessaries of life. The information it conveys may be conveyed in profe. It is fought only as an excellence, a refinement, an elegance. If therefore it is not excellent, refined, and elegant, it may be dispensed with. We shall be better pleased with a plain good dinner than with a defert of pretended sweetmeats, in which there is nothing fweet or delicious. Almost all the versification which obtrudes itself on the public eye, in public papers, is useless and superfluous. It proceeds from those who, with little learning or genius, are smitten by the sweets of poetical same; are defirous of making an appeal to the world, and trying whether or not they shall be judged worthy of the laurel. Among the trifling and useless

poetry may certainly be classed all rebuses and acrostics, and most of the modern pastorals.

It will perhaps be faid, if these sports of idle ingenuity amuse the idle innocently, they are useful. But I ask whether, if the idle were to lay aside such unimproving works, they might not probably find more pleasure, together with improvement in sound judgment, taste, and know-

ledge.

The works which abound in modern languages under the titles of Miscellanies, are often of no other value than as they serve to promote the paper manufacture, and to employ the ingenious persons who labor in the typographical art. They are often posthumous; such as the author never intended to publish, though he preserved them among his papers from a parental partiality for all his literary progeny. They are often mere juvenilities, exercises, or preludes to greater performances, and ought no more to be presented to the public eye than the rehearsals which actors go through previously to their actual appearance on the stage.

The miscellanies of a writer really possessed of abilities, and published by himself, or with his approbation, and under his immediate inspection, may certainly be very valuable. But those crowds of books which are obtruded upon us under this form, by those whose only intention is to make a saleable commodity, might certainly, as far as the interests of literature are concerned, be spared. Yet they are not to be severily condemned, as

they are often highly beneficial to youth and to the community in a commercial view. I is very equitable that a tradefman should reap his emolument in the fair exercise of his trade, whatever may be the intrinsic value of the commodity which he produces. If his book is ill composed, nobody is compelled to buy it; and if any are fo deficient in tafte as to admire what is not excellent, the mistake is by no means such as should exasperate the mind of an observer. Many parts of literature are merely amufing; and, though errors should frequently prevail in forming a judgment of them, yet it is not worth while to be angry. It would be miserable if readers in general, like Bentley and Warburton, were of a disposition to draw daggers for differences on subjects of little importance.

Old persons, who cease to aspire at improvement in learning, or persons retired from mercantile business, or those who are only capable of seeking an innocent passime in books, are justifiable in taking up whatever is capable of fixing their attention in the short time which they devote to reading; but I think it a missortune to have contracted a trifling taste at an early age, and when a young man ought to be preparing his mind to act a manly part in some honorable employment. For such a purpose he cannot possibly acquire too great a share of ideas. He should therefore read original authors, and those which comprise a great deal in a little. He should aim at the attainment of a solid judgment and of real knowledge. He



should be armed against deception of every fort, and therefore he should be exercised in improving his judgment, and chiefly conversant in such authors as require thought, and will abide the test of a rational, though candid, scrutiny.

#### CHAP. XII.

Of the Opinion that Mr. Pope was only a Satirist, and incapable of Pathos and Sublimity, or at least that his Genius was not of the Sublime or pathetic Kind.

HERE are fome minds which feem to posses an univerfality of talents, and I believe the mind of Mr. Pope to have been one of these. "But " no," fays a cavilling critic, "I cannot conceive. " any reason for such an opinion; for did Mr. Pope " write any thing in dramatic poetry?" He certainly did not; but I know not that it is just to conclude that he could not, if he had chosen to undertake the task. But the truth is, life is too fhort for the display of abilities in every department. He translated Homer's works; a most fatiguing undertaking; he wrote a great many mifcellanies; and of the short period allotted to man, he did not reach the utmost boundary. There are passages in all his poems, which evince that he did not want poetical genius for any kind of poem to which he had directed its powers.

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A very ingenious and elegant critic, for whose knowledge and opinions in polite literature great respect is certainly due, has exerted himself in his first volume to prove that we hold Mr. Pope in too high estimation as a poet; and that he is entitled to little other praise than that of a good satirist and correct versisier.

In his preface he rather unfairly felects a passage from a moral epistle, and turns it into prose, as a proof that it has no claim to poetry beyond the rhyme. He fays that you cannot felect ten lines out of the Iliad, Paradife Loft, or Georgics of Virgil, and reduce them by any process of critical chemistry to profe. But surely it is not equitable to compare a moral epistle, in the Horatian manner, with epic poems, or with a didactic poem written in Virgil's most embellished style. Yet, allowing this to be right, I cannot allow the affertion to be well founded. I am certain that from either of these poems, but especially from Milton, many a passage of ten lines may be reduced to profe, by taking the words which constitute the music of blank verse out of their inverted order. I know not that the first lines, to go no farther, of Paradife Loft have any title to poetry but from the harmony of the verse.

This ingenious critic seems to think Mr. Pope desicient in the first requisites of a poet, pathos

and fublimity.

But the censure will include Horace; for the greater part of his writings is evidently prosaic. It would, however, be extremely unfair to collect

from this circumstance that Horace is not a poet. but only a moralist or satirist. He has given evident proof of his ability as a poet in his odes. He has exhibited both pathos and fublimity. But in his fatires and epiftles he has voluntarily fallen from the heights which he had ascended. And why may not the same be said of Mr. Pope? Mr. Pope exhibited many inflances of the fublime in his Opuscula, and many also of the pathetic. What shall we say of many lines in his Sacred Pastoral, in his Windsor Forest, in his Ode on St. Cecilia, and in his Universal Prayer? Can any thing be more empassioned than the Epistle from Eloifa to Abelard? And there are ftrokes of the pathetic in the Elegy on an Unfortunate Lady fully fufficient to prove that he was capable of excelling in the pathetic if he had chosen it. As to Dr. Johnson's reasonings on the propriety or impropriety of celebrating a lady in the circumftances described, I cannot help thinking they might have been spared, for poetry will overlook a multitude of personal failings; and though in a moral sense the subject should be censurable, yet the poem is still excellent. A reader may find passages in the Iliad of Pope which evince his ability to equal any of our English poets in pathos and fublimity.

I am always forry to fee ingenuity and learning employed in detracting from such reputation as is established by the concurring opinions of the best judges during a long time. It usually argues something of envy in the detractor; and if any are

made converts to his opinion, they are generally precipitated beyond the just limits of equitable judgment, and appear to derive a pleasure from censuring with unbounded severity those whom

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the world has agreed to admire.

Envy, however, cannot possibly be the motive which induced the essayist on the genius and writings of Pope to depreciate his merits. Indeed I cannot help thinking that the critic entered upon the work with ideas much more derogatory from him than those with which he concluded. For, in the second volume, he allows him a place in the next rank to Spencer, Shakspeare, and Milton. This is a very honorable place. And be it remembered, that where either of these poets is read once, Mr. Pope is read twice, which is, after all that critics may advance, the truest honor, and the best test of real merit.

#### CHAP. XIII,

Of modern Comedy - as deficient in the vis comica - better to be farcical than dully sentimental.

THAT kind of entertainment which the English call Farce is the ancient comedy, as it appears in Plantus and Aristophanes; and serious comedy is indeed almost a contradiction in terms. Terence's comedies are confessedly too serious. The language is elegant, the sentiments beautiful; but

the comic force is not fufficiently apparent and striking.

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To recreate, by exciting laughter, and to instruct by exhibiting foibles and faults as objects of ridicule, is the final cause of comedy. I know that philosophical critics, or rather logicians and metaphyficians, give very fubtile definitions of comedy; but I am inclined to view it rather in a popular light; as it appears to a crowded theatre, or is perused by the common reader, than as it is contemplated in the schools of spider-like metaphysicians. If I were to appeal to an audience affembled at Covent Garden or Drury Lane theatres; I believe they would cordially agree with me, that a truly excellent comedy is that which causes them to shake their sides most frequently with the drollery of its fcenes, and the wit and humor of its conversation.

A perplexed and involved plot is difagreeable to the majority. It employs their attention in a painful complication of events, while it ought to be easily and pleasantly amused by the dialogue. The greater part of an audience assemble at a theatre after the toils of the day to be innocently amused. They are not desirous of that laborious exercise of the memory and understanding which is sometimes necessary to comprehend the plot of a modern comedy. I think it would be an improvement in the dramatic line, if the plots of plays were more remarkable for simplicity; but many comedies are in the greatest esteem which are singularly perplexed in their story.

Sentimental comedies have been greatly admired; and it feems to argue a great delicacy of taste and purity of morals when a whole people are delighted with them. But it may be said of them with great truth, that they encroach on the province of tragedy. A sentimental comedy chiefly endeavours to excite emotions of pity; and cannot this purpose be more effectually accomplished by

tragedy?

Let us suppose a person intending to amuse his evening by the fight of a play. At one theatre a comedy is to be exhibited, at another, a tragedy. He debates the point with himself to which he shall go, and finds that his mind is in a disposition to be diverted with ludicrous representation. He resolves therefore to see the comedy. Unacquainted with the piece, he enters the theatre in expectation of mirth; but the comedians, after a great deal of delicate, refined, and ferious converse, begin to weep. The spectator can scarcely believe that he has not made a mistake. He finds the diffress of tragedy under the deceitful title of comedy. He is dejected and disappointed; and indeed has a right to complain of a feast served up different from the bill of fare.

I argue from the just displeasure of a speciator so disappointed, that sentimental comedy should be distinguished by some name appropriated to its nature. I have read several sentimental comedies which exhibited beautiful language, and were on many accounts very pleasing in the closet, though they did not excite laughter on the stage. Terence

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is certainly the model of fentimental comedy; but his imitators ought to remember, that the best judges, among whom was Julius Cæsar, disapproved his want of wit and humor.

The pleasure which wit and humor are capable of affording the human mind is exquisite, and was intended by a benign Providence to mitigate the ills of life. It is therefore desirable that comedy should preserve her genuine excellence, and not lose the power of exciting mirth by being confounded with a serious and pathetic species of composition.

There are restraints under which the comic muse ought to be confined. She has usually transgressed the bounds of decency and nature. Her sallies have transported her to eccentricities which judgment must condemn, though the gaiety of thoughtless merriment may seem to have approved, by joining in the laughter which they excited in a theatre. Indeed the ancients are more culpable than the moderns in this respect; for where is the modern who in obscene and filthy ideas can be compared with Plautus and Aristophanes? The excellent Collier did great service to society by satirizing the indecencies of the English stage in the last age; and indecency is certainly not the fault of the present comedy.

The fault of the present comedy is rather an insipidity. The language is usually elegant, and the plot well laid, but the comic force is not often sufficient to command universal laughter, independently of the grimace and theatrical tricks of

the actor. It is, as I have more than once already hinted, much more like Terence than Plautus. To fay this, is to pay it a greater compliment than perhaps it deserves; for Plautus has never been estimated at the same value with Terence. Plautus has mingled many coarse jokes and many indecent allusions with his wit, which cannot but lower his merit, and lessen the praise which would otherwise be liberally bestowed upon him.

If a writer should arise with all the drollery and humor of Plautus and Aristophanes, yet without their ribaldry, I think he would find universal approbation. We have many excellent comedies in the English language, but they are most

of them difgraced by indecency.

The morals of a people must of necessity be much corrupted by the profligacy of comic writers, for they have the laugh in their favor, which with the herd of mankind is a far more convincing proof of excellence than any argument. The pulpit menaces in vain when the stage points its batteries against it. Vice has many advocates on her side within our own bosoms, and when she finds wit and ridicule called in as her auxiliaries, she no longer hides her head in shame, but walks in the broad sunshine, and haughtily triumphs over the modesty of virtue.

Preaching and moralizing with severity would be out of place in a comedy. They would lose much of their dignity and beauty by appearing in a garb of levity; but a medium might surely be found to direct the comic writer, so as that his

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comedies should neither on the one hand become dull moralities, nor, on the other, corrupting farces.

The best purpose of comedy is to render vice ridiculous; but it has been too often employed in rendering virtue so. The French comedy is far purer than the English. Let it no longer be said with truth; for our gross taste is a proof that we are really inferior in true politeness, as well as external grace, to our rival neighbours.

### CHAP. XIV.

Of the Love of Fame. — Moral Esfayists fall short of the Excellence which they recommend, &cc.

If the love of fame is not, as Dr. Young afferted, the univerfal passion, it certainly operates on a very large majority of the human race. It conceals itself under ten thousand forms, but may yet be discovered in most of them by a fagacious observer.

Fame indeed conveys an idea rather too extensive. It implies that renown which ariles from public celebrity. But the passion which is found to be almost universal is rather a love of distinction among those in whose view we act, and with whom we are connected. I believe it will be difficult to find a tingle instance of a human

creature possessing the use of his faculties, and at the same time destitute of a desire for distinction.

Authors appear to be peculiarly under the influence of the love of fame. They usually affirm in the prefaces and introductions to their works that they are actuated by the pure motives of communicating knowledge or reforming manners. But what does their conduct imply? When a man publishes his opinions, may he not be understood to say, Come hither ye who want instruction. I am able to afford it you. I understand the art or science which you cultivate, or the art of life, better than you do, and am desirous of contributing to your improvement. I am wifer than you.

Such indeed appears to be the construction which may possibly be put upon his conduct in stepping forward from the privacy of his study and holding up his volume to the public eye; and it is no violation of charity to impute the greater part of publications to the influence of vanity.

Vanity, or a desire of distinction, though often a ridiculous infirmity, is often the cause of meritorious conduct. At least, it will be allowed, that it produces advantage, though itself should

have no just claim to merit,

Let us imagine all men destitute of vanity, or as it may be more candidly denominated, a desire of being distinguished. What a torpid state ensues. The world is on a sudden sunk in a deep sleep; for though there is no doubt that many virtuous persons would continue to do good from generous principles, yet that universal activity which now keeps alive a public spirit in all orders would disappear. The number of those who are so far improved as to do good from principle alone, without the least regard to the opinion of their fellow creatures, is small in comparison with that of those who do good from an united motive, a desire of performing a duty, and of obtaining the esteem and regard of those who are influenced by the performance of it, or who observe and admire it.

And what shall we say of the author who gives

advice which he does not follow?

A moral essayist recommends some particular virtue. He recommends it sincerely, though he is not remarkable for it himself. Is he a hypocrite? Does he wish to persuade men that he is possessed of every excellence which he describes and enforces? Possibly not. Whence arises the incongruity of his life and writings? From the imbecility of human nature, and the corruption of the world. He writes what he thinks and feels in his better moments, when his reason is able to operate without the biass of passion. But in his intercourse with the world, he is under the influence of those passions which ever did and ever will draw all men in some degree from the right line of acknowledged duty.

However vain an author may be, or however unequal his conduct and practice to his advice and doctrine, yet, if his advice and doctrine are in themselves valuable, they ought not to lose their value from the personal folly, wickedness, or weakness of their author. A reader should remember that an author is, like himself, a man; improved probably in intellectual abilities and attainments, but still retaining that propensity to evil, and that weakness which belongs to his nature; and which, though it may be lessened, cannot be entirely removed by any improvement of human reason.

Religion only can perfect what reason begins. All our labored books, and all our boasted wisdom and philosophy, are but trisles, nonsense, shadows, compared to the influence of that grace which the God of all goodness vouchsafes to the pious and devout believer.

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